

HALLELVIAH.

Praise yee the Lord.

FOR THE
VNBVRTHENING
OF A LOADEN
CONSCIENCE.

By his grace in IESVS
CHRIST, vouchsafed unto
the worst sinner of all
the world.

*Come, and heare all yee that feare God,
and I will tell you what he hath done
for my soule.*

*O magnifie his Name with me, and let us
exalt his Name together.*



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THE DEDICATION.

To the right high and

*mightie Prince, and most va-
liant Conquerour, I E S V S
CHRIST, God and
man crucified.*

My most gracious good Lord,
Saviour and Master,

THou art gone up on high, thou hast
led captivitie captive, thou hast re-
ceived gifts for men; yea, for the rebellious
also, that the Lord God might dwell
among them.

*I will praise thee, O Lord my God,
with all my heart, and will glorify thy
name for evermore.*

*For great is thy mercie towards mee,
and thou hast delivered my soule from
the lowest hell.*

*Let the speaking of my mouth, the wri-
ting of my hand, and the thinking of my
heart, be pleasing in thy sight, O Lord my
strength & my redeemer. Amen. Amen.*

A 2 To



To those learned men which
in Cambridge have authority
to judge of Bookes before
they be there imprinted.

R Everend Masters, my duty premi-
sed, I humble pray you to give way
unto the glorifying of the grace of God in
Iesus Christ, as you will answer unto his
glorious maiestie, when he shall call you to
give an account of that your office. Thus
beseeching God to blesse you, and that no-
ble Nurserie of Christianitie, with all a-
bundance of knowledg and holines. I rest

At your correction in

the Lord Iesus,

RICHARD KILBY.

(1)



THE
UNBURTHE.
ning of a loaden
CONSCIENCE.



Whoſoeuer you are
that ſhall purpoſe to
reade or heare any
part of this booke, I
beſeech you that of
your charity you
wil grāt vnto me theſe two requests

Fiſt, to beleene that I in making,
and putting forth this booke. inten-
ded the glorie of my Saniour, the
good of Chriſtened people, and the
hurt of no creature.

Secondly, to ſhew ſuch fauour,
compassion & patience towards me,

2 *The unburthening of*

as you your selfe towards your selfe
expect from the Lord Iesus.

Now I beginne.

IT pleased the good Lord God to
unburthen my conscience by
repentance, and beliefe in Iesus
Christ, whereunto with verie much
adoe I was brought by the know-
ledge of Gods word, and the consi-
deration of mine owne very mise-
rable and most dangerous state.

Among those parts of the holy Bi-
ble, which God made me in some
measure to vnderstand, I had speciall
vse of his tenth Commandements,
and therewith also of the first verse
of the 20. chapter of *Exodus*, as here
it followeth.

And, &c. This first word hath
respect vnto some things mentioned
in the chapter next before, specially
the Lords coming down from hea-
uen vnto the top of mount *Sinai* in
fire, and the comming of the Israe-
lites out of their campe, beeing
brought forth by *Moses*, to meete
with

with God. Touching the comming forth of the people, I finde that they were first prepared by cleansing themselves, and washing their clothes; secondly, limited, that they should not come to neere vnto the hill; thirdly, presented and set before the face of God by *Moses*.

Hereby I learne, that whensoever I am to reade or heare Gods word, to pray, or to sing vnto him, I must first prepare my selfe, by putting away all euill thoughts, and naughtie affections; secondly, I must be verie humble, auoiding all presumption: thirdly, I must present my selfe before the maiesty of God, in the name of Iesus Christ, euen as if hee tooke me by the hand, and brought me into the presence of his Father. The neglecting of these three necessarie points, I know by mine owne experience, is very dangerous: for the doing of holy service with an vnreuerent heart, is a ready way to make a partie most vncapable of Gods grace; because the custome of
abusing

4. *The Burthening of*

abusing the meanes of saluation doth not onely prouoke the Lord vnto great indignation, but also hardeneth the heart, and bringeth it to that passe, that without some extraordinary meanes, it cannot bee effectually wrought vpon.

And God, &c.] God is the first beginning, as of all good, so specially of religion: therefore hee that will be religious, must first and foremost, stedfast beleue that *there is a God,* Heb. 11. 6.

And God spake, &c.] The second ground or beginning of religion, is the word and speech of God, which holy men by his direction and appointment, did write in the bookes of the old and new Testament.

It is a speciall fauour of God to make his word knowne vnto anie man, woman, or childe; because the property of it is to make vs wise, and holy, fit for euerlasting blisse in heauen, 2. Tim. 3. 15, 16.

Whereas our Sauour Christ made his Apostles Ministers of his word,
and

and gave them commission to ordaine others, & those also to ordaine others from time to time, untill the worlds end, it is a question how the Ministers of the now publicly allowed Church of *England*, can prove their calling from Christ by the Apostles, &c. seeing that the now Church of *Rome*, is betweene them and the Apostles time? I will briefly declare my settled beleefe in this point by way of comparison.

A certaine Noble man did by his will appoint, that a great part of his goods should be employed to such, and such good uses, so and so untill the worlds end: for the performance of this, he did chuse certaine feoffers of trust, giving order that they should choose others, and those others from age to age. The first feoffers had in their time, very much adooe to keepe the Noble mans will from being wronged. Many hundred yeares after that, it came to passe that some being orderly chosen feoffers, were fully perswaded that
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in many things the will was wronged. Hereupon they claimed reformation, but others resisted them, yea, and pursued them to the death, killing divers of them. Those which escaped the hands of the adversaries, continued their claime of reformation, and made choise of others to succeed them in their office.

These bee the Ministers of the Church of England. If an honest man were asked what is in this case to be done? he would say, the written wil is to be stood upon, and to be made knowne.

The Bible is that will; which the Roman seoffers have no minde to make knowne, nor can endure the publishing thereof in vulgar languages, that all people might heare it read in their Churches; alledging this reason, that as they judge, if common people had Gods word in their owne tongue, they would rather take hurt, than good by it. To my silly understanding, this is a very strange reason: Of all other bookes
is

is Gods booke so dangerous? Then why did the Lord give his Word, the old Testament, unto his beloved Nation the Israelites, in their owne tongue? yea, and lay such charge upon them to read it, and to heare it? What was the reason, that when a woman said unto Christ, *Blessed is the wombe that bare thee, and the pappes which thou hast sucked, Luke 11. 27.* I say, what was the reason that our Lord made her this answer; *vers. 28. Yea rather blessed are they that heare the word of God, and keepe it?* I say againe, why did hee say so, if it be better for people not to heare, than to heare Gods word?

By the way, be it remembred, that the Sonne of God saith, *It is a blessednesse to heare Gods word;* and the Pope who taketh upon him to be the Deputy of the Sonne of God, he saith, it is not a blessednesse, he forbiddeth it. If any understanding conscionable Roman Catholike were betweene God, and his owne soule, to tell what he thinketh to be the main
cause,

cause, why, the Pope doth not allow Gods word to be commonly bought and sold in *Italie, Spaine, &c.* and so to be read in Churches: my conscience giveth mee, that he would say thus; It is very likely, that thereby many would be drawne from his obedience, and many things which are now in request among the people, should then be despised. As surely as the Lord God liveth, I take this to be the maine cause. A great number of things in that religion could by no meanes stand, if the booke of God were commonly to be had in the peoples owne language. Therefore they are not suffered to heare God speake.

I appeale to the conscience of every man, whether it be likely that those things which are of God, shall be put out of request by the word of God? It is not likely, it is quite contrary.

I doe most humbly intreat all *English* men and women, I intreat them in the sight of our Lord Iesus Christ,

Christ, that they will forbear to beleeue the Romane religion, vntill it haue Gods word, & church-seruice read, & said in peoples owne languages. When you come to publike seruice, call it *masse* or what you will, are you not of the company that there ought to ioine in praier vnto God? why then is not your praier in your owne tongue? why is it in Latine? Let any man answer, as I aske the question, in the feare of God: what reason is there that people should pray, or ioine with any, praying in a language which they vnderstand not? Is it not to bee feared, that Sathan the Prince of darknesse hath a strong hand in this, to keepe poore people in blindnesse, and ignorance?

I haue vpon my conscience, and in charity, without any thought of personall reproach vnto any one, made bold to say thus much. If any in zeale of that religion haue a mind to say so much, yea tenne times so much to mee, let him speake in the feare of God, and in charity, and

spare not. Or if he list to fly vpon me with words of choller, I will ioyne with him, to say much more against my selfe than he can, and yet leaue him to iudge himselfe without me.

When I am minded to read any part of Gods Booke, I must kneele downe before the face of God, and pray thus;

O most gracious and mercifull Lord God, thou hast of thy great goodnesse vouchsafed to giue vnto me thine holy Bible, which is able to make me wise vnto salvation: I doe humbly thanke thee for it, and heartily I beseech thy blessed Maiesty to giue mee the grace, that I may frequently read it, rightly vnderstand it, and diligently marke it, thorough Iesus Christ thine onely Sonne, my Lord and Saviour, Amen.

Besides the meanes and helpes to vnderstand the Scriptures, as the proportion of Religion contained in the creede, and commandements, the circumstances of each seuerall place, & the comparing of one place with

with other places, reading of expofitions, and hearing other mens iudgements ; our Sauour giueth a very notable direction for the attainment of speciall aid from the Spirit of God, and it is a ready way for a man to come to the knowledge of the truth touching any necessarie point in contreuerfie. And this it is, To the Iewes doubting whether Christs doctrin were of God, yea or no ; he faid, *If any man will doe the will of God, he fhall know of the doctrine whether it be of God, or whether I fpeake of my felfe,* Iohn 7. 17. The confcionable praftice of thofe duties which are very plainly fet downe in Gods word, will (in, and through Iefus Chrift) be a meanes to procure vnto vs a gracious and comfortable insightning of our mindes, to vnderftand the mind and meaning of God in his word daily more and more : *for the fecret of the Lord is with them that feare him, and he will fhew them his covenant,* Pſal. 25. 14. If I come to a place of Scripture hard to bee vn-

derstood, I will marke it, and so stay my selfe, in hope of grace from God at his good pleasure.

Reading any place of Scripture very leasurely, and heedfully, I must onleavoure to take speciall knowledge of some principall notable points, and then commend them to the blessing of God thus;

O most mighty and mercifull Lord God, I doe most humbly, and heartily thanke thee, for that thou hast made me, in reading this part of thy Bible, to vnderstand, and marke this and this, &c. I beseece thee, that if I haue mistaken any thing, I may haue grace to see mine error, and to leaue it: I beseech thee, that those things which I haue rightly vnderstood, I may well remember, and as neede shall require, profitably vse, to thy good pleasure, and glory in benefiting my selfe and others, through Iesus Christ thine onely Sonne, my Lord and Sauour; To whom with the O Father, and with the holy Ghost, three persons, and
one

one onely good Lord God bee all
praise, honour, and glory, for euer-
more, Amen.

Thus much of Gods word.

*And God spake all these words, say-
ing.*] He that made one commande-
ment, made all the rest; therefore I
must not presume to breake any one
of them: but, if I will not bee con-
founded, I must vprightly intend,
and carefully endeavour to bee obe-
dient vnto all the commandements
of God, *Psal. 119. 6.*

20. 2. *I am the Lord, &c.*] This word *Lord*, in the Iewes lan-
guage is called *Iehouab*, and signifieth
such a one as is of himselfe, and gi-
ueth being vnto all things else, speci-
ally vnto his owne promises, which
hee most faithfully, and powerfully
performeth in due time.

This wonderfull Lord is through-
ly knowne of none but himselfe;
yet vnder his gracious correction, I
doe thus conceiue of him: The Lord
Iehouab is a spirit, single, durable,
vnmeasurable, mighty, wise, hoily,

blesſed and glorious.

God is a ſpirit, Iohn. 4. 24. *A ſpirit bath not fleſh and bones*, Luke 24. 39. Then how is man ſaid to bee like vnto God? In the nature and properties of the ſoule. Why doth the Bible ſometime ſpeake of God, as if he had eies, eares, hands? &c. It ſpeaketh according to our capacity, becauſe God would haue vs to be plainly, and fully perſwaded, that he hath ſight, hearing, knowledge, power, &c.

God is a ſingle ſpirit, farre excell-
ling the ſingleneſſe of any Angel: for
an Angel, as alſo the ſoule of man or
woman, hath three wants of perfect
ſingleneſſe. Firſt, in euery Angell
there is a being, for it is a certaine
ſeueral thing. There is alſo in the
ſame Angell a poſſibility to be chan-
ged into ſome other thing, yea into
nothing: becauſe the Angell is vn-
der God, and God can doe vnto it
whatſoeuer he will; but there is no
poſſibility of change in God; becauſe
he is vnder none.

Secondly,

Secondly, every Angell is that which it is in senerall, and thereby he differeth, and is knowne from all other Angels: and yet the same kinde of nature whereby hee is that which he is, is also in other Angels. But the nature of God, whereby hee is that which he is, is wholly, and onely in himselfe, and therefore it is altogether one and the same with that which he is.

Thirdly, in an Angel, vnto his spirituall nature, diuers things are added and ioyned, which may also be taken or put away, as wisdom holinesse, power, &c. But all perfecti-
ons are in God, as in the fountaine, and though they seeme diuerse vnto vs, yea, some appeare to be quite contrary one vnto the other, as most seuerie iustice, and most pitifull mercie, yet all these things in God are but onely one thing, and that is his most single nature, essence and being.

The truth of this we may in some sort perceiue by the shining sun: for

it appeareth vnto our eyes, to bee a very single, pure thing; all that wee can see in it, is nothing else but light, most exceeding pure, cleare, and piercing light: yet many sundry vertues are in this light; It shineth, it heateth, it quickneth man, beast, foule, fish, fruit; yea, it seemeth to worke contraries, as softning waxe, hardning clay. These, and many other things, worketh the single light of the shining sunne. Much more excellent is the God that made the sunne. In his most single nature is all vertue, ability, and efficacy. His name be blessed. Amen.

God is a durable spirit, not onely without ending; for so hath he made Angels, and soules; yea and so hee will make the bodies of men, women, and children, to bee after the resurrection; but also the Lord God is without beginning. Therefore Dauid saith vnto him, *Psal. 9. 2. From everlasting to everlasting thou art God.*

God is vnmeasurable, that is, of such

such an exceeding infinitenesse that hee filleth, yea, and surpasseth the whole compasse of heauen and earth, Ier. 23, 24. 2. King. 8. 27. Yet not so, that one part of him is one where, and another els where; but God is wholly in all the whole world, and wholly in every part and place of the world.

Then why is it said, that God is in heauen? and why are wee willed to lift up our hearts towards heauen, when wee pray vnto him? Because his pleasure is to manifest himselfe in glory chiefly in heauen, and from heauen. Why doth the Bible say, that God is with good folke, and not with bad? because hee doth graciously acquaint himselfe with those that serue him; but he will not be knowne that hee is in the company of naughty people, because he hateth their behauiour. Yet he is where they are, and heedefully marketh all that they thinke, say, or doe; purposing to call them to an account, and to giue iudgement vpon

them, according to the practise of their liues.

God is mighty, most mighty, almighty. He is wellable to doe any worke of power, either by himselfe without meanes, as hee made the world, or by meanes, as he drowned the world with water. Sometime his pleasure is to worke by meanes, but aboue the nature, and power of the meanes; as when hee cleansed a man from the leprosie by the water of the riuer Iordan. Sometime hee stoppeth the power of the means, as when three of his seruants were by a tyrant cast into a most hot burning fiery furnace; for he took such order, that the extreame burning heate had no power vpon them, though it mischieued those that put them into the furnace, *Dan. 3.*

God can work in what measure of power he will. The least measure of his power, is stronger than all the power of man, *1. Cor. 1. 25.* He is able to make the least bit of bread, to giue so much nourishmēt, as a whole loafe.

oafe. It pleaseth him sometime to worke more by one man, than by another; yea more by some one than by many other, *1. Cor. 15. 10.* The power of God is endlesse, limited onely by his owne will: for whatsoever his pleasure is to doe, that hee doth, *Psal. 135. 6.* This the poore leprous man beleueed, when hee said vnto the Sonne of God, *Math. 8. 2.* Lord, if thou wilt thou canst make mee cleane: whereunto he graciously answered, saying, I will, bee thou cleane: and presently the Lord touching him with his hand, the foule disease was cleane gone.

God is wise: he onely is wise, *Rom. 16. 27.* The wisdom of Angels and men is his gift. It is he that giueth wisdom to the wise, and knowledge vnto them that know vnderstanding, *Dan. 2. 21.* There is no number of his vnderstanding, it is endlesse, *Psa. 147. 5.* From the beginning of the world hee foreknew all things which should come to passe, euen untill the end, &c. *Act. 15. 18.*

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Hee knew what was the very best way to be taken in making, continuing, altering, doing, or suffering any thing, *Psa. 104. 24.* Though he may doe what he will, because hee is the most high Soueraigne Lord of all things, yet he doth nothing, he suffereth nothing, without most excellent good reason: and yet I must not thereupon presume to sinne: for as he hath reason to suffer a man to sin, so hee hath reason moouing him to punish the party that sinneth; yea, such reason, that *S. Peter* saith, *the righteous be scarcely saued, 1. Pet. 4. 18.* God will beate sinne out of them before they die.

God is holy, most holy, altogether holy, pure, cleane, and free from any staine of euills: *Hee cannot be tempted with euill. Ia. 1. 13.* Then how came it to passe that so many Angels sinned, and turned to bee deuils? also how came man to be a sinner? God made the Angels, and the first man, and woman very holy & wel able to haue kept themselves so, if they would.

Yes,

Yea, but why did he suffer them to sinne, seeing that sinne is most contrary to his holy nature? Because he thereupon tooke occasion to shew his dreadfull iustice in punishing some, and the most wonderfull ioining of mercy and iustice in sauing others.

The iustice of God requireth that euery Angel, man, woman, and childe bee tried and iudged by that which is in them, whether it be righteousness or sinne; the righteous to bee saued, and the sinner damned. So he condemned all the sinning Angels: and so he wil condemne a great many of Adams children. He might haue cast them all away because they are a guilty corrupted broode, not onely children of a traitor, but also traitorously inclined.

The ioining of Gods mercy and iustice together, is thus; First, it pleased him to be merciful vnto such, and such, *Exod. 32, 19*. Secondly, he appointed, that they vnto whom hee purposed to shew mercy, should bee
ioined:

ioined by the holy Ghost vnto his onely Sonne, who for that purpose was at such a time to take vnto him a body, and a soule, and so being both God and man, after a most holy and guiltlesse life, to suffer a most cruell death, to purchase for them the forgiveness of sinnes, and cleasement from their wicked inclination,

Tit. 2. 14.

God is blessed', fully blessed, exceedingly blessed: Hee that is fully blessed, hath freedome from all manner of things which may giue him any discontent: and not onely so but also wanteth nothing that may content or delight him. Such is the blessednesse of Gods chosen seruant, not in this world, but in heauen: for the Bible saith, they are blessed which die in the faith, and fauour of the Lord, that so they may rest from their labours, and their workes follow them, *Rev. 14. 13.* Their resting from labours, is their freedome from all causes of discontent; their works following them, is the crowne of everlasting

uerlasting contentment, giuen vnto them in regard of their works, and farre surpassing all possible merit in them. This blessednesse God giueth vnto his Saints. The blessednesse which he hath in himselfe differeth from this, not onely as the cause from the effect, but also in two other speciall points. First, God hath his blisse of himselfe, and therefore it is said of him, that he onely hath immortality, that is, absolute, and necessary freedome from death, *1. Tim. 6. 16.* Also of him it is said, that hee hath the well of life, *Psal. 36. 9.* that is to say, hee is the very first cause of life, and of all perfection. Secondly, the blessednesse of God is beyond all measure, most exceedingly exceeding: for as his vnderstanding is infinite, that is, endlesse, so are all his perfections.

If God be most exceedingly blessed, why doe wee oftentimes say, Blessed be God, as though wee wished blessednesse vnto him? Wee doe praise and magnifie his blessednesse
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in minde, and in word, by acknowledging and publishing the same; yea and the party that heartily loueth God, is so full of good will towards him, that hee cannot but wish, that if it were possible, God might bee a thousand thousand times more happy and blessed than he is. And such is the most honourable, and gracious kindnesse of God, that hee taketh this wish in very good part: So the great men of this world accept the good will of their poore friends.

God is glorious. Glory is properly the goodly shew, seeming, sight, or appearance of any thing. It also many times signifieth the famous report of some notable goodnesse: In both these meanings, glory is a title most proper vnto God. Touching goodly shew, the glory of God appeareth two wayes, in himselfe, and in his workes. In God himselfe there is such a shining excellent maiesty, that the very Angels are not able to endure the full appearance thereof, as we may perceiue by the vision of the

Prophet

Prophet *Esay*, who did see certaine very glorious Angels before the face of God couering their faces, *Esay. 6. 2.*

In all, and euery of Gods workes appeareth a shew of some one or more of his excellent properties, as of wisdom, power, iustice, mercy, &c. *Esa. 6. 3: The whole earth is full of his glory.* Therefore S. Paul saith, the very heathen people knew God by his workes, because his eternal power, and diuine properties doe in his works by the creation of the world, euidently appeare, *Rom. 1. 20.*

Hee whose port is truely glorious, is worthy of a glorious report; and that principally is our Lord God, of whose most stately port, and royall behauiour there is a notable report, *Psal. 104. 1. Blesse the Lord, O my soule: O Lord my God, thou art very great, thou art cloathed with honour and maiesty, &c.*

God appearing in his workes so gloriously, our duty is to take knowledge of his glory, and to doe what
wee

26 *The unburthening of*

wee can to make the same knowne vnto others. One great cause of vndeuation, and coldnesse in Religion, is the not considering of Gods workes, specially that most admirable worke of redemption, manifested in the Gospell : *Psal. 107, 43, Whosoener is wise, and will marke these things, euen they shall understand the louing kindnesse of the Lord. 2 Cor. 3. 18 But we all with open face beholding as in a glasse the glory of the Lord, are changed into the same likenesse, from glory to glory, euen as by the spirit of the Lord. 2 Cor. 4. 6. For God who commanded the light to shine out of darkenesse, hath shined in our hearts, to giue the light of the knowledge of the glory of God in the face of Iesus Christ.*

How shall we make the glory of God knowne vnto others ? Two wayes: First, by the holinesse of our life, that so others might see the glorious working of Gods grace in vs, *Mat. 5. 16.* Secondly, by the due praising of God, that others may heare the report of his glorious acts and doings,

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doings, *Psal. 145. 12. To make knowne vnto the sonnes of men his mighty acts, and the glorious maiestie of his kingdome.*

It is a question, whether such professed Christians, & specially Church ministers, as haue by open prophane-nesse, or any vnholly behauour blemish the glory of God, be not bound to make open confession, that so, what in them is, they may salue, and remedy the wide wounds which they haue giuen vnto the doctrine, and religion of God and Christ? My iudgement in this point, shall (I trust in God) appeare by my practise, both in this booke, and also in the residue of my life. In the meane time this I professe, my poore soule doth vehemently desire to giue glory vnto God, in the reuengefull abasing of my selfe, for the grieuous displeasure, and great dishonour which I haue all my life long caused, and done vnto his most holy maiesty.

Thus much of the name *Iehouah, the Lord.*

Thy

Thy God, &c.] The language wherein God spake these words, readeth thus, *thy gods*, as speaking of more than one. This, whatsoever the poore Iews say to the contrary, sheweth, that in God there are more persons than one : which persons how many, and who they are, the good Lord Iesus being one of them, doth plainly shew, in saying vnto his disciples, *Mat. 28. 19. ---teach all nations, baptizing them in the name of the Father, and of the Sonne, and of the holy Ghost.*

The first person is the Father, who begetteth the Sonne, O most marvellous begetting ! the Sonne is as old as the Father : the Son hath the very selfe-same nature, and substance with his Father ; yea hee is within his Father, and his Father is within him. *Iohn 14. 10.*

The second person in the god-head, is the Sonne, who is begotten of the Father, as a word is begotten of a mans minde, and therefore hee is sometime called the *VVerd*; as also because

because he maketh the Father, an the Fathers will knowne vnto men, and is that party concerning whom the Father gave his word that hee would send him into the world to saue sinners.

The third person in the God-head, is the holy Ghost, who proceedeth from the Father, and from the Sonne, and therefore is the Spirit of them both, and he is in either of them both; also both the Father, and the Sonne are in him. Hee is called the *spirit*, not so much to signifie his nature, as to shew his proceeding; because he is spired, that is as it were breathed from the Father, and from the Sonne. He is called holy, not onely because of the holinesse of his nature, which is all one with the Father, and with the Sonne; but because he doth sanctifie, that is, maketh holy all those which shall be saued, *Rom. 1.4.*

All and every outward worke of God commeth from the Father, thorough the Sonne, and by the holy Ghost.

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Ghost. The Father beginneth euery worke of himselfe, working in, and through the Sonne; also in, and by the holy Ghost: Therefore the making and beginning of heauen and earth, is intituled vnto him.

The Son worketh in, and from the Father, in & by the holy Ghost, therefore the redemption, and Sauourship goeth in his name: because hee tooke vnto him a body, and a soule, and so being both God and man, purchased our saluation, and saueth vs, in and from his Father, in and by the holy Ghost. *Iohn 4.19. The Sonne can doe nothing of himselfe. Mat. 12. 28. But if I cast out diuels by the Spirit of God, &c.*

The holy Ghost worketh in, and from the Father, in and from the Sonne, and so by himselfe finisheth euery worke of God: specially the sanctifying; and cleansing of them which shall be saved: and therefore he is called the *sanctifier*, or the *cleanser*.

Thus much of the three persons in one God.

Now

Now whereas the Lord saith [*I am thy God.*] the meaning is, I saue thee from all euil, and bring thee to eueralasting blisse, *Gen. 15.1.* But what prooffe haue I that the Lord is my God? Hee further saith, *Which haue brought thee out of the land of Egypt, out of the house of bondage.*

These words were indeede first spoken, and written vnto the children of Israel, whom God deliuered out of the flauish bondage, and great misery, which they had long endured vnder King *Pharaoh* in Egypt: Now I ought to take the same words as spoken of God vnto mee: for as God made the Israelites to passe thorough the red Sea, and therein drowned the Egyptians; so he caused mee to be baptized, and sprinkled with water in his name, even in the name of the Father, and of the Sonne, and of the holy Ghost; and so by an holy sacramentall signification, made me to passe through the red Sea of Christs blood, wherein all the enemies of my saluation are (as if they

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they were drowned) so disabled, that vnlesse I foolishly yeelde vnto them, they cannot preuaile against mee, *Rom. 6. 3.* Neither did God onely giue vnto mee that outward signe, and seale of saluation, but also when I was able to vnderstand, caused me to heare, yea and to read, yea, and in some good measure, to perceiue the the gospell of his grace, wherein hee proffered vnto me his gracious loue, and therewithall such a portion of his heauenly blessings in Iesus Christ as should make me to be lovely, and pleasing in his sight.

But vpon what condition did God proffer this grace vnto me? Vpon this condition, *Exod. 20. 3.* *Thou shalt haue none other God before my face.*

These words being considered together with the verie next before, doe containe a double condition. First, that I shall take the Lord to be my God. Secondly, that I shall haue none other to bee my God beside him.

How

How should I take the Lord to be my God? By performing these four duties,

First to bee continually mindefull that I am before his face, *Gen. 17. 1.*

Secondly, to esteeme his fauour to be my onely felicity, and therefore aboue all things to loue him, and desire to inioy his favourable kindnes, *Luk. 14. 26.*

Thirdly, to be alwaies very fearefull of displeasing him, *Pron. 28. 14.*

Fourthly, to settle all my trust, and confidence in him, *Ier. 17. 5, 6, 7.*

How have I performed these duties?

First, I haue not beene mindfull of Gods presence: for both beeing alone, and in company, my minde hath been so far from that dutie, as if there had beene in my beleeffe, no God at all.

Secondly, I haue all my life long more esteemed, loued, and desired worldly pleasures and profits, yea vaine toies, and trifles, than the fauour of God, I haue a far off thought

Vpon God, as of a thing at the furthest end of all the world, and therefore mine affection was alwaies wedded vnto things which seemed to bee neerer vnto mee; though indeede nothing can be so neere vnto me as as hee is: for in him I liue, and moue, and haue my being.

Thirdly, I had now and then, some small feare of God; but it suddenly vanished away, and therefore I plunged my selfe into a sea of sinne, not making conscience of one thought, word, or deed among a thousand.

Fourthly, I had no right trust in God: for that cannot be without the feare of God. I often times vsed unwarrantable means to helpe my selfe: And so doe none that rightly trust in God

This hath beene the inside of my life, not onely before, but also euer since I entred into the Ministry. And with all mine heart, I wish that I had no fellowes; for I am afraid that I have veremany. If such there be, I humbly intreate them to take
true

true knowledge in how dangerous a state they are. I trust that God hath pardoned my parents and bringers vp. The ground of all my misery, next after the deuill inclination which I brought with mee into this world, was the euil seasoning of min heart in my tender yeares. Being a little boy. I was trained to delight in a dogge and a cat; therefore I remember the dogges, name yet, and haue loued dogges, and cats euer since. Those, and other vaine things I was enured to loue, when mine heart should haue been taken vp, and filled with the loue of God. I was feared with bug-beares, and spirits, when I should haue been framed to feare God. Also I was acustomed to take a pride in this, and that, to bee angry and reuengefull against some one thing or other, to mocke, scorne, mis-call, and speake naughty words unto such, or such a none. Thus commoly, for ought that I know, are the hearts of children, seasoned, and thus their soules are diu'd

in the black colour of hell. Being inwardly thus behaued, I was a little taught outward religion; that is, to say the Lords Prayer, and the Creed by rote, to goe to Church vpon Sabbath daies, and heare seruice, yea and after that I could read, to answer the Minister in the saying of Psalmes, &c. Hauing done thus, what? heard seruice, yea helped to say seruice, said the Lords Praier, & the Creede, and so forth? Oh! I thought I had done enough, and enough, my heart being farre from God, and not once assaying to come neere vnto him. Here I would aske a question of the common sort of people, young and old, I wou d aske you for no harme. Is not this your religion? I meane, to say your praiers, to heare seruice, (I will not put in, to say seruice) without any spec'iall stirring of your heart; not actually minding that you are in talke with God, nor so affected as they who perceiue themselves to be so neere vnto, euen before the face of that Almighty King, who is terrible
vnto

vnto the Kings of the earth; they are his seruitors. I take that blessed God to witnes against my soule, if I speake vncharitably or idly; I am perswaded that I haue good reason to feare a great many of you haue little religion in your hearts, but content your selues with saying and hearing, and some outward ceremonies: Then I can tell you what religion is the fittest for you; Euen that which you call the old religion: for that will so furnish you with outward works and ceremonies, that you shall not dreame of meddling with your heart. You see the deuoutest of them can swallow downe into their soules, lying, forswearing, murder, and treason. They make no bones of such matters: And why? Because the ceremony-law of Rome serueth their turne. I speake vpon my conscience for the glory of my Lord God, and for the good of my country.

It pleased God, that specially by the meanes of M. *William Olney* of *Tachbrooke* neare *Warwicke*, who

tooke mee from my poore parents, I was in som sort continued at schoole. About fourteene or fifteene yeares of age, I fell into acquaintance with diuers that fauoured the Popes religion, among whom one lent mee a booke thus intitled,

A defence.

of the censure giuen vpon two book, of *William Charke*, and *Meredith Hammer* ministers, which they wrote against *M. Edmund Campian* priest of the society of *Iesus*, & against his offer of disposition. This little booke beeing one of the most dangerous books that euer I read(for they bee little ones that either doe good or harme vnto the greatest number of people) did thoroughly distaste mee with the Protestant religion, before religion was in mine heart. A principall cause of my distaste, was the many euil reports, which with great pretence of truth, it signifieth touching the liues of *Luther*, *Caluin*, and *Beza*, bringing in this reason withal, that the Authors and beginners of an

extra-

Extraordinary reformation in the Church of God, should at the least bee ordinary honest men in life and conuersation; which those men were not, if that booke bee true. Here I humbly iatreat all people to take knowledge of two things, which I haue found true by experience.

First, it is not safe for a man to betake himsefe to this or that side in controuerfie of religion, vntill his heart and life bee settled in some vprightnesse of obedience vnto God. Can a man iudge of colours before he be born? No. Then how can a man rightly discern the truth in questiōs touching the mystery or secret of godlinesse, hee not beeing renewed by the spirit of God? Although hee haue great learning, or depend vpon the iudgement of great learned men, yet Sathan the deuill will haue an hand in him, because they which do not conscionably obey God, are subiect to be wrought vpon by him, *Eph. 2. 2.*

The second thing that I would
C 4 desire

desire you to take knowledge of, is this : When a man is well assured, that he is entred into a conscionable course of obeying the commandments of God, which is the practise of repentance, to settle his iudgement touching this or that controversie in religion ; he must not be led by the sermons, or books, or lives of men, but principally hee must apply himselfe vnto the grounds of his faith : which are two, God, & Gods word.

How shall he apply himselfe vnto God ? By very often, humble, and earnest praier, that hee will vouchsafe for Iesus Christs sake to giue him the spirit of revelation, the enlightening of minde to perceiue the holy truth. *S. Paul* telleth vs plaine-ly, that the secrets of God cannot be rightly knowne, but by the spirit of God, *1. Cor. 2. 10. 11.* And our Lord Iesus hath given us this assurance, that if wee doe earnestly pray vnto God for the holy Ghost, he will giue him vnto vs, *Luk. 11. 5, 6, 7, 8, &c.*

How

How shall a man apply himselfe to the word of God? In following the example of the Iewes that dwelt at Berea, who when *S. Paul* preached vnto them, receiued the word with all readinesse. But how? They searched the Scriptures daily, whether those things which *S. Paul* deliuered vnto them were so as hee said, yea, or no; *Act. 17. 11.* And for your encouragement, see what followed, *Acts 16. 12.* *Therefore many of them beleeued.*

If any say hee cannot understand the word of God: I answer, he may be sorry, and ashamed to say so: for to what end hath God giuen vs his word, but to be understood, euen of very simple folke? for of al the books in the world, there is none that hath more plainnesse in it than the booke of God hath. Many fine Schollers haue no mind to read Gods word, because it is so plaine: It is certainly one of the maine drifts of Satan the Deuill, to make people beleeue that Gods word is hard to be under-

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stood; because hee would not haue them to vnderstand it: for he knoweth that nothing in all the world is so great an hinderance vnto him; as Gods words being vnderstood.

Now I will goe forward in my confession. I went first to *Oxford*, and then to *Cambridge*: At *Oxford* I was in *Gloster-Hall* about foure years, first and last: at *Cambridge* I was in *Emmanuel Colledge* not so long; but to that Colledge I am singularly bound. Afterward I took vpon me to be a schoole-master, and then entred into the Ministry in the year of our Lord, one thousand, five hundred, ninety & sixe. The next year after, vpon the commendation of diuers reuerend Ministers in Kent, namely, my fatherly friend Doctor *Milborne* of *Senenoke*, M. *Bust* of *Penshurst*, M. *Deiuse* of *Chiddington*, M. *Smith* of *Chelfield*, I obtained of Archbishop *White*, a generall licence to preach: I haue been a minister eightene years, and so much more as since the fixt day of May last; for as vpon
that

that day Doctor Young Bishop of Rochester gaue mee orders at *Bromeley* in Kent. All this while vntill this very yeare, one thousand fixe hundred, & fourteene, my heart continued in that inward behauiour, wherewith it was first possessed in my childe hood.

Now let me goe backe againe, and make report how the Father of mercy hath stricken with mee from my youth, yea and now in good and comfortable measure, (blessed be his name) vanquished the settled wickednesse of my heart. Euer since I had any vnderstanding of Gods will, something hath beene working vpon my minde, perswading mee very earnestly to forsake sinne, and wholly to submit my selfe vnto God: which from time to time I vndertook to do; but was alwaies hindred, both by the settlednesse of mine own wicked disposition, & also by the common course of this world, which so far as I know, wil very hardly suffer a man to keepe company with God.

I appeale vnto their iudgement, that be in awe of God, and make conscience how they behaue themselves in his sight. Yet it pleased the Lord first by little and little to stablsh my wauering iudgement, and then to let mee runne my selfe into many outward dangers, and diuers bodily diseases, that so at last I might bee broken from sinne.

In *Queen Elizabeths* time I was in great danger, because I had spoken something touching the party who should succede her in those kingdoms, whom I well knew to be in al right his Maiesty that now is; (for beeing giuen to reading of *Chronicles*, I had drawne a pedegree, and *M. Doctor Charles Chadwicke* my tutor in *Emmannell Colledge* shewed me another (for something publikly spoken to that purpose in a sermon at *S. Mary Cray* in Kent, in the yeare, as I remember, ninety eight; I was accused to *Doct. Barlow*, then chaplaine to *Archbishop Whitgift*, and *Parson of Orpington*, and *S. Mary Cray*.

Cray. Hee presently gaue order to one *M. Hamden* a Iustice of peace, to cal me to an account, & examin both me, and diuers credible persons that heard me. He ioining vnto him Sir *Robert Boswile* of *Anisford*, took mine examination in Sir *Percinall Harps* house at *Lullinstone*. Those men which were examined what they heard me say, namely *M. Francis Had-*
den, *M. Richard Manning* of *Keuing-*
towne, and, as I think, *Richard Man-*
ning of *Kippingden-crowch*, &c. did giue good testimony of mee, and the minister that accused me was by the Iustice found variable. So by the goodnes of God I escaped that danger, but performed not vnto him my promise of reformation. I passe by many dangers, because I will not trouble you with hearing the seuerall reports of them: only one I pray you patiently to heare. Vpon *S. Stee-*
nens day in the yeare sixe hundred and eleuen, I preached a sermon in the Church called *Alhallowes* in *Derby*, where then I was, and now
am

am the vnworthy Minister. In my praier before the Sermon, I made a strange fault, & thus it came about: I in my priuate praiers had vsed in very deare affection to my Soueraigne Lord, (God is witnesse) to name those kingdomes together whereof the Lord God hath giuen him possession, and that by it selfe which yet hee doth not possesse: very vndiscreetely I in my publike praier that day, fell into that forme of words. My text was S. *Simeons* praier for his persecutors, which I vrged very farre, I will not say discreetly, but I professe before the God of heauen, that it was without any secret loue to Popery: I vrged that which I shall euer hold to bee true, that though the Papists be our dangerous enemies, as beeing full of malice and treason, yet wee ought to bee rather angry with our sinnes, than with them: for had wee grace to walke worthy of that glorious light which God by the Gospell of his Sonne hath graciously

ciouſly giuen vnto vs in this Land,
he would not ſuffer that myſtery of
iniquity to preuaile againſt vs. This
is moſt certaine: for hitherto he hath
miraculoſly defeated their helliſh
practiſes, though wee in our owne
conſciences know that wee are vn-
worthy of ſuch marueilous preſer-
uation. I came to this Pariſh againſt
the will of many. Some of which
company tooke occaſion out of my
fault about his Maieſties ſtyle-roiall,
and out of ſome things ſpoken both
in that & other ſermons, (how con-
ſcionably, and charitably conſtru-
ed, it concerneth them to ponder,)
I ſay, they tooke occaſion to accuſe
mee of Popery, and treaſon, and
thoſe accuſations they vrged with
much policy, and great ſtrength a-
gainſt me: I was twice at London a-
bout it, and in ſore perplexity,
God knoweth. It pleaſed the Al-
mighty though I was woſt vnwor-
thy of his aide, to bee entrea-
ted of mee: and therefore he pro-
cured mee many friends, namely,
many

many reuerend Ministers, especially Doct. *Neale*, then Bishop of Coventry and Litchfield, by whose constant intercession, I obtained of my Soueraigne Lord King *Iames* a gracious remission, & of the Archbishop, vnto whom I was vehemently complained of, a very graue and fatherly dismission.

When the trouble came first vpon me, all the mony which I had in all the world, was betweene forty and fifty shillings. But I was much befriended by many, specially by M. *Francis Mundy*, of *Marketon* neere *Derby*, who by his seruant sent me a purse, and in it some fiftene or sixteene pounds, willing mee to take either all, or how much I would, freely. Such a friend, yea such friends, God send euery honest poore man in his need. And God who is the fountain of mercies, vouchsafe to be euermore mercifull vnto them & theirs, that shew mercy vnto poore distressed wretches ouertaken betweene the straites, Here in all humbleness

I craue fauourable leaue to speake a few words vnto Superiours Ecclesiastical, and Civill.

Oh my Lords & Masters, a poore man pursued by mighty aduersaries must needs be guilty, whether hee be guilty, or no; vnlesse you follow his example vpon whom your dignities depend. Please it you therefore to consider what hee once said vnto Abraham his friend, *Ge. 18. 20.*

And the Lord said, Because the cry of Sodome, and Gomorrah is great, and because their sinne is very grievous: 21.

I will goe downe now, and see whether they haue done altogether according to the cry of it which is come vp vnto mee: and if not, I will know.

The Lord our God unto whom all things are so manifest as possible they may be, needeth not to examine any accusation; for he knoweth farre more perfectly, than either the accuser, or the accused. But his mind is, that all men, and specially you should with al moderation, and lawfull indifferency take thorough-knowledge of any, specially

ſpecially of a poore mans cauſe before you giue ſentence; yea before you ſpeake any hard word: for a croſſe tearme, yea a frown is enough to aſtoniſh many a weake-hearted man, and make him vnable to ſpeake for himſelfe.

Alſo I humbly beſeech all Preachers, to take theſe warnings by mee: Firſt bee thoroughly reconciled to God, that hee may vouchſafe to ioine with you in that moſt waigh- tie buſineſſe. Secondly, ſo farre as poſſibly with a good conſcience, haue peace, & be at friendly tearmes with all people, leaſt ſome in bitterneſſe of diſpleaſure miſtake your words to their hurt, and your griefe. The holy God is my wit- neſſe, that ſome ſpeeches of mine were moſt ſtrangely miſtaken, by men profeſſing great preciſeneſſe of conſcience: yea, marke I pray you, ſo ſtrangely that out of a publike ſpeech of mine, zealous- ly intended, and vttered againſt the Romane religion, one peece
of

of an article was taken against mee to prooue me Popish. Thirdly, bee very carefull that in no sort yee meddle with any matter of Estate: for there is no wisedome, nor safety in so doing. Fourthly, though in purposing to speake this or that, your minde bee very vpright, yet make carefull choise of words, and phrase; for that which beeing vttered one way cannot be ill taken, may in another sate of words seeme very harsh, and bee likely to doe more harme than good. O for a mortified Minister! He wil not speake thus, & thus because he will; but so, and so, because he is willed. This, if I mistake not, may be called the meekenesse of wisedome: which whatsoever any man can say to the contrary, doth most besitte an Minister of the Gospel, specially in these latter daies, wherein naturall corruption, taketh vpon it to bee zealous, and precise for Gods glory. You neede not aske mee, whether in that my
great

great danger, I vowed vnto God a strict reformation of life? I did indeede. But when my danger was over, I performed not my vow.

Now I must fetch a compasse backe againe to speake of my diseases, and of some troubles withall. My body hath beene windy and rheumatike from my childehood by a naturall distemper, as I take it, of my liuer; the hotnesse whereof hath caused much euill vnto me. In the winter, sixe hundred and sixe, I then being Curate of Southfleet in Kent, after an extreame cough did sensibly perceiue blindenesse entred into mine eies: for diuers moates seemed to flie before me, which way soeuer I turned my sight; yea, and specially before my right eie, a thing in fashion of a kinde of chaine, sometime folded or turned diuers waies, and sometime at length. What infirmity in the eye causeth this appearance, let learned Physitians iudge. Thus it hath all this while beene with mee, increasing more,

more, and more, so that now I haue much adoe to write, or to reade, and am forced to hold my eyes and the booke very neere together. The next winter after the great frost, I was taken with a windy disease in the lower part of my breast, which so grienously vexed mee, that I looked for nothing but death. In the very extremity of this painfulnessse, Doctor *Barlow* then Bishop of *Rochester*, who not long before by the death of Mr. *Winter*, came to haue the Personage of *Southfleet*, where I was Curate, beeing by some thorough mine owne vndiscretion, incensed against me, tooke an occasion to put me out of the Curatship. About that time I did set forth a little booke, called *The Burthen of a loaden Conscience*: Which hath occasioned many heauy burthens to be laid vpon mee, by those whose holinesse is knowne vnto God, and not vnto mee, a manie precise folke, that know not other mens hearts howsoever they know
their

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their owne. Mine old kinde Schoole-fellow M. *William Eyre* fellow in Emmanuell Colledge, (who twice before had beene my refuge vnder God) vnderstanding that I was without place, did by meanes of Mr. *John Cotton* fellow in the same Colledge, helpe mee to the Curateshippe of S. *Alkmunds* in Derby of Derbyshire. There I was a yeare and a quarter very louingly used. My stipend was fully so much as euer before. Also Mr. *Robert Bate* of little Chester gaue mee my diet, and lodging all that time, his wife a vertuous woman now in heauen, hauing a very tender care of mee, because of my sickenesse. Vnwisely I left that place, and put my selfe into a world of trouble, by taking the Curatechip of Alhallowes in the same towne. In this great and burdenous charge, I haue now beene almost fise yeares. During this time my windy disease, together with a faintnesse, grew so vpon me, that I fell into diuers deadly fits of the cholicke

not

not onely in cold weather, but in the heate of summer. Now I come to tell you of intolerable torments. Grauell hath bred in mee from my youth, and oftentimes I was pained with it: whereupon I vsed to take a great deale of small drinke, and so auoided it. I remember that my worshipfull friend, Mr. *Richard Seely* of Southfleete, said once vnto mee; What will you doe when your stomacke cannot receiue so much drinke? Ah gentle *Maist. Seely*! the time is now come, and now I can do nothing to help my selfe, but call vpon the Name of God.

About the end of Iuly, in the year sixteene hundred and twelue, I was taken with many fits of cholicke and itone, one fit anon after another: then I cried God mercy, & promised zealous amendment of life. The fittes left mee; but I amended not. The next summer after, I had some three or foure feuer all fits. Now marke, I pray you, and beleeue mee, I beseech you. The second
of

of November last, 1613. at night I going to bed, felt a fit of the cholike and stone comming vpon mee. Wherefore I being in great anguish, praied earnestly vnto God, that for his mercies sake, he would then ease mee of that paine, with condition that if I did not presently enter into a very reformed course of life, the disease should returne vpon mee and kill me. It presently was gone, and all that night I had quiet rest. The morrow I performed not my promise. Towards night I felt a threatening of it againe, and therefore according to Doctor *Bambrigs* direction, I tooke purging pills to preuent it; which kinde of Physicke had formerly eased me. The pills wrought yet the morrow morning a violent fit came vpon me. How grievously I was that day tormented, some, that came in kindnes to see me, namely, *M. Thomas Stringer*, & *M. Iohn Hanson*, doe (I am sure) very well remember. My brest quaked as a leafe shaken with the winde. You may think

thinke, I had then great cause to feare that the wrath of my Lord was kindled against mee: I humbly besought him to rebuke the disease yet once more, and then (vnlesse I forced my selfe to enter in at the strait doore of repentance) no more: He is a gracious Lord, his Name bee praised. At euen hee rebuked the disease, and it left mee: yet all that night I was glad to haue M. *Daxburi* sit with me, I was so weakened: one while I was vp, another while downe, and O my good Lord, what I thought vpon thou knowest; my soule most humbly, and lamentably appealeth vnto thine infinite mercy.

After this I purposed, as I thought, very steadfastly to reforme my selfe according to the word of God: yea, so far forth, that I wrote vnto *Cantrell Legge* Printer in *Cambridge*, a note to be set before the first impression of my former little booke. In that note bearing date, Nouemb. 27. 1613. I signified that my conscience

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was

was vnburthened, and that I would shortly publish the manner thereof; whereas God knoweth, I was farre short of being unburthened. Now yet marke I pray you: All my former fits were about the right kidney. In Ianuary & February I felt a painful gathering of somewhat about my left kidney, which prickingly continued, causing a grievous torment in the water-passage out of my body. Many times my water came drop-meale, with burning paine. That long practised religious Physician, Doct. *Huntton* of Newwarke upon Trent, with whom I had formerly beene for my windie disease, and (by means of Mr. *Iohn Batts* Vicar of Newwarke now deceased, my old schoolemaster) had receiued much faueur from him; he sent me word, that as hee could coniecture by my letter, (for I was not able to ride vnto him) I was in danger of some deadly fretting in my kidneys, by reason of grauell stones, which was not without difficulty to bee preuented in a settled

a loaden Conscience.

led course of Physicke. I had little monie to bestow, and no great mind to take boldly medicine, before my soule were cured by the Physicke of Iesus Christ crucified.

The grievous disease of my water encreasing, and mine old spleneticke windicke filling my bodie, and head, together with an extreame faintnesse, the 19 day of April I did with very fearefull conditions, binde my selfe vnto God, that I would diligently endeavour to order my selfe according vnto these rules following :

My first Rule.

First, I must be alwaies mindefull that I, the worst of all sinners, am before the face of God, who seeth the whole settled wicked behaviour of mine heart, who heareth all my euill thoughts, words, and deeds in perfect remembrance, whose holinesse extremely hateth all manner of sinne, whose righteousness will not suffer any sinne to be unpunished, whose power is able to torment mee.

eueraſtantly with moſt vnſpeakable paine in body and ſoule. Hercupon I muſt conceiue, that great is the wrath, whercunto I haue prouoked God, and that therefore great is the vengeance which iuſtly hee may powre vpon me for cuer. I muſt labour that this double conceit may worke in my heart a double affection, ſorrow for the diſpleaſure of God, and feare of his vengeance. This is the way to break mine heart, and *a broken heart is a ſacrifice vnto God, Pſal. 51.17.* Inward humbleneſſe cannot but outwardly ſhew it ſelfe; and ſo it will bee the more eaſily ſettled, and the more deeply rooted in mine heart and ſoule. I muſt very carefully reforme my vaine minde, vnſad countenance, and talkatiue tongue: elſe I cannot be rightly humbled in the ſight of God.

My ſecond rule.

Secondly, I muſt thinke vpon the
great

great mercy, mighty power, and most ioyfull blisse, which God in Iesus Christ, proffereth vnto all those that will forsake sinne, and belecue the Gospel: mercy to forgiue their sinnes, power to free them from the inclination of sinne, and blisse to fill them full of all delightfull pleasure for euermore. Hereupon I must strue to haue a most hungry and thirsty desire of the grace of God.

My third rule.

- Thirdly, I must giue all diligence, that by praier I may obtaine of God the spirit of grace. To this purpose I must be alwaies prayingly, and crauingly affected. I must impart my goods vnto the poore, that I may haue the helpe of their praiers, *Luke* 16.9. Also I must entreate all those which seeme to be acquainted with God, that they will pray for me vnto him: *Iam. 5. 16.* Had I any warrant to intreate the Saints in heauen to pray for me, I would gladly doe

it. But I haue none. My beleefe is that no glorified soule, no, not the blessed Virgine-mother, intermedleth with anie businesse in this world. And I am fully perswaded, that it is the safer way so to beleene. It seemeth unto mee that Romane Catholikes of the Popes religion, vnder colour of intreating Saints to pray for them, doe indeed worship them, call vpon them, make vows, and offer spirituall sacrifices vnto them, as vnto so many he-gods and she-gods. I beseech thee Lord God to inlighten their minds, and rectifie their affections, according vnto true holinesse, and pure deuotion. Amen. Amen.

I must duely, and deuoutly pray vnto God at least three times euerie day : I haue great neede to pray euerie hoare, because of the hardnesse of mine heart, and deathfulnesse of my bodie. I must often times, so far as my weake body will endure, pray fasting, and so long as I am able, humbly kneeling. I must in prayer speake.

speake vnto God very leisurely, and reverently : I must so earnestly mind that I speake vnto him, as I were face to face with him.

When I beginne any set prayer, I wil worship the Lord my God, most humbly lifting vp my minde towards his glorious maiestie in heauen, and bowing downe my body towards the ground, so rest vpon my knees.

My prayer early in the morning.

O Almighty, most blessed, and most glorious Lord God, I a most wicked sinfull sinner, heartily acknowledging that thou in most wonderful goodnesse hast made mee a liuing soule in thine own likenes, hast proffered everlasting saluation vnto me, hast long time endured my rebellious wickednes, & hitherto preserved me aliuie, doe humbly beseech thee to give grace that I may henceforth vntill the end, & in the ending of my life, very zealously glorifie thy

name in the practise of true repentance. Grant the same grace, I heartily pray thee, vnto euery man, woman, and childe that wanteth it; that all people in all places may ioyfully praise thee, thorough thine only Son Iesus Christ: to whom with thee, O Father, and with the holy Ghost, thee persons, & one only Lord God, be all praise, honour, glory, worship, & humble seruice, now and for euermore. Amen.

About nine of the clocke in
the fore-noone I must
pray thus;

Oh Almighty Lord God, who louest holinesse, and hatest sinne, and therefore hast prepared euerlasting blisse in heauen for thy holy seruants, and endlesse torments in hell for sinners: I the worst of all sinners, doe humbly beseech thee, that for thy only Son Iesus Christs sake, thou wilt giue me thy grace of true repentance, and faith vnfained, that so I may obtaine of thee forgiveness of all my sinnes, and the lowest place among.

mong all them which shall be saved.
Amen.

O Lord, innumerable sinnes haue come out of mine heart, I haue filled the world with the cursed fruits of my wickednesse. I beseech thee to put all sinnes quite away out of thy sight, and out of the mindes of all people that thou maiest bee no longer displeased, nor any man, woman, or childe any more harmed by meanes of me.

O Lord, I haue caused much euill vnto many folk, and the good which I should haue caused, I haue wickedly neglected. I beseech thee to giue vnto euery one, which hath bene any way harmed or neglected of me, a large recompence, & so far as may bee to worke the same recompence vnto them by me; the residue by thine meanes which thou knowest to be fittest for that purpose.

O Lord, many people haue bene beneficiall vnto mee; because thy will was that they shoud be so: I humbly thanke thee for it, beseech-

ing thy gracious goodnesse to giue a bountifull reward vnto euerie one that hath benefited me in deed, word or desire, and to make me so thankful vnto them, as a right Christian ought to be.

O Lord, if any have either in way of friendship towards me, or in manner of enmity against mee, or by any meanes touching mee displeased thee, I beseech thee to pardon them; and also to give such a measure of thy grace into mine uncharitable heart, that I may most freely forgive euery one that either hath beene, or shall be a trespasser against me.

O Lord, I haue displeased, and discontented many folke. I beseech thee to pacifie and quiet them. O giue grace that I may humbly seeke for, and they may gently yeeld vnto a Christian reconcilment.

O Lord, I am of a froward disposition, apt to displease and disquiet euery one. I beseech thee to breake me from this vnkinde, vnpeaceable condition: O keepe me from giuing cause.

cause of displeasure vnto anie, and keep others from taking displeasure against me, that so farre as is possible with a good conscience, I may live and dye in peace with all thy creatures.

O Lord, thou mightest iustly set all thy creatures to fight against me; because I am most rebelliously disobedient against thee. But contrariwise, thou dost most mercifully giue vnto mee the comfortable vse of many things, and the fauourable amitie of many people. O gracious Lord, I humbly thanke thee, beseeching thine Almighty goodnesse so to sanctifie thy blessings vnto mee, that I may blessedly imploy them to the glorie of thy grace, the good of all people, and the hurt of nothing, but onely of sinne.

O Lord, I owe a speciall dutie vnto my kindred, and acquaintance. I beseech thee to bee gracious vnto them, and specially vnto those with whom I stand charged as the Minister of their salvation. O giue vnto
euerie

euery one of them, I most humbly pray thee, all those blessings which a good minister of thy Gospel should be a meanes to procure vnto them. Amen. Amen.

O Lord, Christened people, who of thy Sonne Christs name are named Christians, bee very wretchedly entangled with differences of beleefe, and wickednesses of life: I beseech thee to send forth such a power of thy Sonnes grace, as shall ioine them all together in the right Christian faith, and make them to abound in the fruits thereof, to thy glory, and their mutuall benefiting one another. Specially, O Lord, as dutie bindeth mee, I pray for those two Ilands, Brittain, and Ireland beseeching thee to power thy graces continually vpon thine anointed seruant King *Charles*, & vpon his Queen and Children, and Subiects that he and all his may be euery way pleasing vnto thee, and euermore blessed of thee. Amen. Amen.

O Lord, many nations, and people
are

are vnchristians ; they beleue not in thy Sonne Christ , and therefore they are in the way of damnation. I beseech thee to bee mercifull vnto them all , and specially vnto the Iewes , and Israclites , the naturall children of thine old faithfull seruants *Abraham. Isaac, and Iacob.* So soone as it possibly may bee , with thine owne good pleasure , I humbly pray thee to couert them vnto the true Christian faith , that they may be saued , and therein thy Sonne Christ glorified. Amen. Amen.

O Lord some people are diseased in body , some are troubled in mind , and some are cumbred with outward aduersity. I beseech thee to giue them the grace that they may forsake all manner of sin , and wholly submit themselues vnto thee ; O then they shall bee most tenderly cherished in all their necessities , and very timely remoued out of all their misery into perpetuall blessednesse. Amen. Amen.

For these, and for all other mercies
which

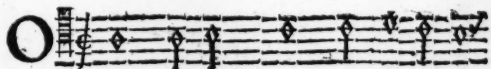
which I, or any childe of my father *Adam*, doe, or shall neede; my desire is, O Lord, I beseech thee, giue me grace to pray acceptably vnto thy glorious Maiesty in thine onely Son Iesus Christs name, as he hath taught me, saying, *O our Father which art in heauen, hallowed be thy name, &c.*

Glory, and honour, and prayse, and thanks, with all diuine worship, and humble seruice bee giuen vnto thee, O God the Father, the Sonne, and the holy Ghost. And vnto the poore children of the man *Adam* be vouchsafed from thee through the man Iesus, deliuerance from sinne and misery, henceforth for evermore Amen, Amen.

That I might sing vnto my good Lord in some tuneablenes, I bought the whole booke of Psalmes with tunes in foute parts. And I bestowed, now and then, a little time to learne the notes of the Tenor part. My skill is very small; but yet I would not forgoe it for a great gaine; because it helpeth my
dull

dul devotion. This under correction,
I say of Musicke. Vpon an holy affe-
ction, it hath an heavenly working;
but contrariwise, contrarily.

My forenoone Psalm, to the tune:
of *Attend my people, and*
give care.



Vt of the deepes of miserie,



O blessed Lord, I cry to thee:



Vouchsafe for thy Sonne Christ



his sake, to hearken graciously



to mee.

To me the worst of all the folke
which

which here vpon thine earth do dwell;
A wretch most meete to be cut off,
and cast downe headlong into hell.

For mercy Lord to thee I crie,
for mercy and for sauing grace,
To pardon all my wickednesse,
and my corruptions to deface.

God Lord giue me repentance, that
I may indeede vnfainedly
Enforce my selfe for euermore
my finnes to kill and crucifie.

Lord guide and lead me all this day,
in euery thought, and word, and deed,
To do thy will, and blesse thou me,
that I may alwaies haue good speed.

And when thou shalt most mightily
haue freed me from sinnefull thrall,
To praise thy blessed Name with me
I will intreat thy people all.

Both now, and henceforth I will praise
thy Name O God, right thankfully,
Because thou wilt not suffer me
in gracelesse state to liue and die.

O Father, Sonne, and holy Ghost,
one onely God in persons three,
All glory, honour, praise, and thanks,
be yeelded euermore to thee.

Amen:

My noone praier.

O most holy, most good, and gracious Lord God, I the most vnclen,
and most defiled wretch of all the
world, do humbly beseech thy most
blessed and glorious maiesty, that e-
uen for that right deare loue which
is betwene thee and thine onely be-
gotten Sonne, the Lord Iesus Christ,
God and man crucified, thou wilt
vouchsafe to make known thy won-
derfull grace, in cleansing mee from
the most abominable defilement of
my sins. To this end I humbly pray
thee to make me alwaies very mind-
full of thy presence, fearefull of thy
displeasure, and desirous of thy fa-
uour. O most mercifull Lord, grant
me this mercy, this exceeding great
mercy, & then do vnto me euery way
that which shal be most to thine own
good pleasure, and to thy owne
glory.

74 *The unburtbening of*
glory. Yea, blessed Lord God, unto
thee be all good pleasure, praise, ho-
nour, worship, and glory in Iesus
Christ, now and for evermore. A-
men, Amen.

My Noone PSALME, to a tune
which in *Cambridge* was
called *M. Perkins*
tune.

O 
Holy, holy, holy, Lord,

the purest of all things, the blesse-

full glorious Majestie, from

whence all goodnesse springs.

Looke down fro thy most holy place
behold.

behold good Lord, and see
A sinfull wofull wretched man
most loathsome vnto thee.

Most foule and filthy is my sinne,
Ah ! sic vpon me sic !
O Father of all holinesse,
To thee for grace I crie.

For grace to wash, & make me clean,
from this most ougly sinne,
That I heaven among thy Saints,
the lowest place may winne.

The last and lowest place of all,
O Lord, of thee I craue:
Give grace to wash, & make me clean
that I that place may haue.

Forgiue me all my sins, though they
most grieuous be, and great;
Forgiue me all for Christ his sake,
I humbly thee intreat.

Then I will sing to thee with ioy,
my song it shall be this,
No wight so wicked as I was,
hath

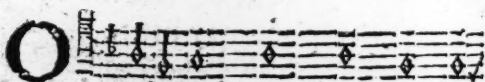
76 *The unburthening of*
hath place in heavenly blisse.

To Father, Sonne, and holy Ghost,
all glory be therefore,
Yea honour, worship, praise, and
hence forth for euermore. (thanks

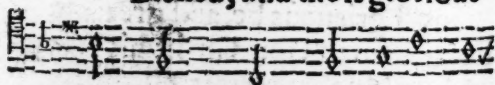
About three of the clocke in the
afternoone, I must say the same prai-
er which I said about nine in the
forenoone.

O Almighty Lord God, who lo-
uest holinesse, &c.

My afternoone Psalm, to the
Suffolke tune.



Blessed, and most glorious



God, whose throne is set on high,



I sinfull, and most wretched man
to

to thee

Confessing that
thy patience was
And long forberance of
my sinnes to disanull.

But who is me ! my naughty heart
to sinne is still so bent,
That in my selfe I finde no meanes
entirely to repent.

This world also wherein I liue
with sinne doth overflow,
And meetes me with temptations
which way so'ere I goe.

Satan that mighty euill spirit
so full of subtilty,
Doth practise all the meanes he can,
that kin sinne may die:

Therefore I crie to thee O Lord,
whose power is ouer all,
Beseeching thee to free me from
this

right faith
full,
wickednesse,
thy will.

... this worlds temptations,
and Satans practising,
Keepe thou me safe, I humbly pray,
O gracious heauenly King.

Then wil I praise with heart & voice
and magnifie thy name,
When thou hast saued my poor soule
from endlesse paine and shame,

All glory, honour, praise and thanks,
be alwayes giuen to thee,
O Father, Sonne, and holy Ghost,
one God in persons three.

*My prayer at night, before I
goe to bed.*

O most mighty, and most graci-
ous Lord God, I wretched man, the
work

worst of the world, doe cry thee
mercy for all my sinnes, which this
day, or at any time before, have come
out of my heart, by way of deede,
word, or thought. I heartily thanke
thee for all the blessings which thou
hast graciously and plentifully giuen
me. I humbly praise thy hoily name,
for that it hath pleased thee to pre-
serue me from many euils, and to de-
liuer me out of great dangers. I be-
seech thee to endue me with such a
measure of thy grace, that I may
henceforth for euermore bee accep-
tably thankesfull vnto thee, through
Iesus Christ.

Bee mercifull, also, I humbly pray
thee, vnto al those for whom I ought
to pray: giue them, and vnto mee, I
beseech thee, all thy graces which
thine onely Sonne hath taught us to
pray for in his name, saying, *O our
Father which art in heauen, hallowed be
thy name; &c.*

*When I lay me downe in my bed,
I will say,*

O

O blessed Lord God, here I lye down, not knowing what shall come vnto mee this night: I humbly beseech both bodie and soule vnto thee, beseeching thy most gracious goodnesse to receiue me into thy keeping, through Iesus Christ thine onely Sonne, my Lord and Sauour, Amen.

*When I settle my selfe to sleep,
I will say.*

O good Lord God, vouchsafe to be mercifull vnto this feeble body, that it may haue a little comfortable rest, and bee thereby made the more seruiceable vnto thee, through thine onely Sonne my deare Lord and Sauour. Amen.

*If I cannot take rest, I will
say thus:*

O most gracious Lord, this bodie cannot take rest, because I haue wickedly disordered it; I beseech thee therefore to pardon me all my wickednesse,

kednesse, and now teach my poore
soule how it shall finde euerlasting
rest in thee, through thine onely Son
my Lord and Sauour Iesus Christ:
Amen.

*About midnight, whether I haue
slept or not, I will pray
thus;*

O most glorious Lord God, the
Father of lights, no darkenesse can
hide me from thee; for thou see'st
clearly at mid-night, as at mid-day,
yea, thou beholdest all my thoughts:
Therefore I humbly present my selfe
before thy blessed Maiesty, beseech-
ing thee to looke graciously vpon me
a most vngracious wretch, and to
saue me from the workes of darke-
nesse, that I may haue the lowest
place within the kingdome of thy
glorie. Grant this most mercifull
Father, for thine onely Sonnes sake,
in whose name, I pray further for
my selfe, and for all other folke, as he
hath taught mee saying, O our Fa-

E

ther

82 *The vnburied bening of
ther which art in heauen, halloed bee
thy name, &c.*

*So often as I haue had any sleepe,
when I awake, I will
(say thus ;*

O most mercifull Father, God
Almighty, I humbly thanke thee for
the rest which thou hast now given
vnto this naughty body. I bequeath
both it and my soule into thine
hands, to be disposed of according
vnto thy will, to the glory of thy
name, through Iesus Christ thine
onely Sonne, my Lord and Sauour :
Amen.

*When I arise in the morning,
I will say.*

O good Lord God, with all mine
heart, I thanke thy blessed maiesty,
for that it hath pleased thee merci-
fully to keep me all this night ; now
I arise out of this bed in thy name O
Father, in thy name O Iesus Christ,
in

in thy name O holy Ghost, O most holy and undiuided, vnseparable three persons in one God, one God in three persons, for thy glorious names sake, vouchsafeto be mercifull vnto me a sinner, Amen.

This is my third rule.

My last Rule.

Fourthly, and lastly, I must in the sight of God, conscionably detest and resist my sinnes, faithfully endeavouring, that I may in very truth say with *David, Psalm. 18. 23. I was also upright before him, and I kept my selfe from mine iniquitie.*

First, therfore being alwaies mindfull of Gods presence, I must carefully intend to know & to doe his will.

Secondly, when any motion cometh vnto mine heart, quietly, vnpartially, & diligently consider whether it be good in the sight of God, yea or no. If it be good, I must willingly yeeld vnto it; But if it be euill, I must steadfastly purpose to

84 *The vnburthening of*

refuse it; yea and remoue my selfe
to farre as possible from all danger
of being tempted vnto it.

If I bee strongly tempted to yeeld
vnto any sinne, I must earnestly pray
vnto God for deliuerance, thus:

O most holy & blessed Lord God,
I the worst of all sinners, beeing
now as thou seest strongly tempted
to sinne against thee, and not able to
resist the temptation, by reason of the
long settled whickednes of my heart
do humbly beseech thee to be so mer-
cifull vnto mee, as to saue mee from
this great danger, thorough thy al-
mighty grace in Iesus Christ thine
onely Sonne, my Lord and Sauour,
Amen.

Having thus praied, yea, and praied
again and againe, if neede re-
quie, I must with a good courage
put on the minde, that I will rather
endure any losse or dammage, than
yeeld vnto that sinne. And I must
assure my selfe, that how strongly so-
euer I am tempted, God will most
certainly enable mee to endure that
temp-

temptation, vnlesse I basely consent vnto it.

When by the grace of God I am freed from any temptation, I must praise him thus;

O the Father of mercy, and the fountaine of power, I a most weake wretch, not able to resist the least motion of sinne that may be, do heartily thanke thee for this gracious deliuerance, which thou hast vouchsafed to giue vnto me. O good Lord, I beseech thee to continue thy grace towards me, that I may alwaies bee more and more thankfull vnto thee, through Iesus Christ thine only Sonne my Lord and Saviour, Amen.

If through want of heede, or by weake resistance, I fall into any sin, I must so soon as I know it, make my confession, & prayer, vnto God thus;

O most holy, and righteous Lord God, I most damnable sinner haue now sinned against thee thus, and thus, &c. I cry thee mercy, O most mercifull Father, beseeching thee

to giue me true repentance, pardon and freedome from this, and from all my sinnes, thorough thine onely Sonne Iesus Christ, my Lord and Sauiour. Amen.

Moreouer, because I am much giuen to sinne openly, that is, in the sight, or in the hearing of some one or many of Gods people, which is a great meanes to draw them into sin, or to harden them in sinne, or at least to discourage those which make conscience of their conuersation; vnto euery one that shal heare or see me sinning, I must, so soone as I perceiue my sinne, with al possible conuenient speede, very plainly, and repentingly confesse it thus; Such a thing you saw mee: doe, Such a thing you heard mee say: I beseech you for Gods sake, to take great heed that it cause no euil effect in you: for it was a sin against God, and therefore I cry God mercy for it.

Thus I must confesse my open fault, yea if it be committed in preaching; writing, or howsoeuer. A pulpit fault
in

in the same Pulpit, and to the same company, must be confessed. These be my rules for the practice of zealous reformation, that I may bee in very deed a member, and minister of the reformed Church.

Now I wil declare vnto you, how I endeauoured to bring my selfe into those foure Rules, and with what successe.

All the rest of *April* I in a manner lost, endeauouring very little or nothing: but I could have no quietnesse in mind longer than I intended that businesse.

The first of *May*, died in our Parish a gentleman, one M. *Villars*, of the same tormenting disease which I haue: hee had bene long time very grievously pained with it.

Euery day, specially in the morning, it plagued me. Wherefore to ease the paine, I dranke much small drinke; and sometime water; yea, now and then, mine owne water; because I was told that so I should bee eased. But though I drank neuer so

much, after it was passed thorough my body, the paine came againe. Yet notwithstanding all this, I could not keepe my selfe in the company of God, specially when I was in the company of any bodie: for then I fell into a deale of idle vnholly communication.

The eight of *May* beeing Sabbath day, in the euening, these foure were together, *Mr. Sydney Zouch*, *Mr. Matthew Bate*, *Philip Aram*, *Richard Kilby*: we dranke at *Mr. Matthew Bates* house, who at the parting said thus vnto vs; it is great oddes that all we four shal not be aliue this day twelue moneth. I roundly tooke the words to my selfe, iudging that the first wch must be gone was I, & that God had put into his mind to say those words for my monishment. Yet (see the settled wickednesse of mine heart) after my departure from them, I met with other company, & so merily delighted my selfe with prophane talke, that when I came into my chamber, I was forced to goe praierlesse to bed.

bed, because my soule was cōfounded
& ashamed to look vp towards God.

The morrow morning, I praied
thus; O blessed Lord God, most mar-
uellous art thou in goodnesse, and
patience. Is it possible that thou
canst forbear the powring of thy
iust, and wrathfull vengeance vpon
me? O Lord, it is exceedingly e-
nough that thou hast thus long for-
borne me: Cut off, I beseech thee,
this most cursed course of my sinne,
and doe vnto me that which is most
pleasing to thy holy will. O Lord, is
there yet any hope that I should bee
saued? Yea, with condition of re-
pentance. Woe is mee! there is no
possibility of my repentance. I can-
not steadfastly continue in the pur-
pose of resisting my sins: yea so long
as thy pleasure is to preserve mee a-
liue, thou callest mee vnto thee: O
God, I would come, but I cannot:
I will assay. O I haue no faith. This
is that which commeth of long li-
uing in sin. Yet who can tell what
thou wilt doe, if I but offer to assay?

Without assaying, there is no turning: without turning, no saluation. Therefore I will assay. Good Lord, I cannot. How vncoouth? How strange? How beyond all possibility doth the practise of a conscionable life seeme vnto me? O Lord, besides mine own inward vnrepentance, the violent streame of this world hindered me. Most folke further me in sinne, some one way, some another. But a very few helpe me to enter in at the little doore of repentance. Men may talke much, and professe great matters; but it is repentance that shall try what kinde of people they bee. O how easie a thing it is to make an outward shew, if that would serue the turne? The heart must be vpright with thee, and the spirit must cleaue fast vnto thee; else it is no bargaine, no couenant betweene thee, and the party. In the name of Iesus I will assay. O Iesu helpe mee, for thy most comfortable names sake. Amen.

That very same day, I comming into company, turned from God.

Tuesday

Tuesday I praied thus; O Lord God, I do plainly perceiue, that to pray vnto thee for the grace of repentance, and not to enforce my selfe to practise the means, is a kinde of mockery, and a fearefull prouoking of thy displeasure. Earnest praier, and diligent practise, wil mutually, through thy grace, strengthen each other. But neglect of practise, sheweth cold deuotion. Therefore I purpose to force my selfe vnto this businesse. O good Lord be mercifull vnto me. Amen.

My intolerable paine grew worse and worse, yet I could not frame my selfe to take any sure hold vpon the grace of repentance.

Munday the sixteenth of *May*, I praied thus; O Lord God, had I not beene a stony hearted sinner, this deadly windiness might haue terrified me from sinne aboue sixe yeares agone. O how blessed should I now haue beene, had I but these sixe last yeares in singleness of heart serued thee. Now my time is gone; mine heart

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heart is dead within mee. And though I should liue a while, this hellish strangury quite disableth mee: yet were I turned vnto thee, thou wouldest bee very gracious vnto mee. Oh ! mine heart is so deuillishly bent to sinne, that no vowes, no oathes, nothing can turne it. O Lord, what shall I doe? I am as a man that hath most deadly wounded himselfe, and dying would not die. But woe is me ! There is no remedy. He that is wounded to death, must die ; yea, but thou vouchsafest to raise vp some by the grace of thy Sonne. True, Lord, true it is. But few of that company bee such as haue beene dissembling hypocrites. And of all counterfeits, the most vncurable is a counterfeit preacher of thy righteousness. My soule can hardly thinke how such a one should haue the grace of repentance. Of all such, if any such there bee beside me, I am the worst. O good Lord be mercifull vnto me the worst of all sinners. Amen.

Friday

Fraiday the twentieth of *May*, I praied thus; O good Lord, though the hardnesse of mine heart bee exceedingly great, yet ought I not to despaire: for thy Sonne likeneth the kindgdom of thy grace vnto a grain of musterdseede, and vnto a little leauen. O my soule, hast thou not a little faith? Looke vp vnto heauen, and craue of thy maker that the fulnes of grace which is in Iesus Christ may haue some little influence, and entrance into thee, by the holy Ghost. O my good Lord, my soule is full of vnbeliefe. I beseech thee to bee mercifull vnto mine vnbeleeuing soule. Amen.

About noone the same day, hauing dined with two strangers (for I lodge, & table in a victualling-house) comming into my chamber, I confessed, and praied thus; O Lord, what am I that I should vndertake to walke vprightly before thy face? I cannot, for the company, and presence of any one draweth my mind downe from thee. O why dost thou

thou suffer the poore children of *Adam* to bee thus carried away? Is it because thou wilt haue it so? fie vpon me sinne-blinded wretch! when a seruant for his naughtinesse is turned out of his seruice, hee should lay the blame of his misery vpon himselfe, and not vngraciously exclaime that his Lord had a purpose to put him away before euer hee offended. Yea, but silly man thinketh; that thou who art so renowned, and famous for mercy, shouldest be mercifull vnto every one. Or if not so, because then iustice should not bee scene, nor the benefit of mercy so well appeare: yet the greater number should haue mercy; specially seeing that the God-man Iesus hath paid so great a ranfome for merche. Wee doe not consider that among many traitors, it is much if a King pardon one. Sinne is treason against thee, yea farre more hainous, than the highest treason can bee against Princes; because thy Maiesty is infinitely greater than theirs, Also thy hate

hate of sin is aboue our vnderstanding, for it is according to the measure of thy holinesse, which is vnmeasurable. Ah! my father *Adam* little knew, how many thousand thousands of his owne naturall children, hee did throwe into euerlasting misery, in breaking thy commandement. Hee was well able to haue obeyed thy will: So am not I: for from out of him I haue together with my body, receined a wicked inclination, which now is by long custome in sinning, most extreemly hardened. O good Lord be merciful vnto me. Amen.

That afternoone I kept my selfe within, and the morrow also. But Saturday at night I by occasion of company, fel into vain mirth, whereunto I am excessiuely giuen: There is indeede a good kinde of merri-ment, if wee could hit vpon it: For, according to the last, and in my weake iudgement, the best translation of the Bible, *He that is of a merry heart, hath a continual feast, Pro, 15. 15*

But

But in the Iewes language, a merry heart is a good heart; and therefore there can bee no sound safe mirth without the grace of repentance. Can a subiect, though of high degree, bee frolike and iocund before the face of the King, so long as his Maiesty is grievously displeased with him? That were a ready way to discover an vnloiall heart, which vnto a prudent Prince is very abominable. But what if the same subiect bee vpon humble submission receiued into his Soueraignes fauour? will hee not bee very moderate in his mirth, so long as he is in the presence of his Maiesty? will it not bee ioy sufficient vnto him, to bee free from giuing his Liege Lord any cause of distaste, and to minister vnto him all possible good contentment? yea, else he is not fit to bee in the presence of Maiesty, for hee eclipseth the roiall glory, which cannot but cause some euill effect one way or another. So it is betweene the Lord of glory, and those which
serue

serue in his presence, that is to say all Christians.

The 22. of *May*, beeing Sabbath, I was fore plagued with the strangury; yet going to Church, and after diuine seruice comming into the pulpit, I felt my selfe to bee something coole, and able to speake. So might I have continued, but that I did as I would wish no man to doe, straine my selfe with a kinde of furiousnesse; the common behauiour of such as are tumultuously, confusedly, and rawly prepared.

The best way for a Preachers selfe, and the most likely to preuaile in perswading his hearers, is, if I bee not much deceined, graue, milde, and treatable speech.

If a man perceiue it in himselfe, it is a very gricuous sight to see corrupted nature play the part of grace, and with a smoky flourish, make as though it would kill the diuill, being indeede his base slaue, so willing to obey, as hee to command. What a glory is this to Sathan, what a disho-

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dishonor to God?

After I was come home, I praised God thus; O most excellently gracious Lord, what shal I sinner do? I am neither worthy, nor able to prayse thee: yet exceedingly bound to doe it. O Lord, what moveth thee to be so good vnto the worst of all sinners? Onely thine owne goodnesse: for in me there is nothing but causes of provocation: Yea, a thousand, and a thousand thousand causes which cry unto thee for vengeance, and continually vrge thy iustice to powre a whole sea of wrath vpon mee. And yet thou art gracious vnto me. Had I the holiest soule, and the strongest body of all that liue upon the face of the earth, yea, though I could liue an hundred holy liues, and dye as many right martyrdomes in zeale of thee, and of thy truth, I should not come neere vnto the making of a sufficient recompence for the goodnesse, patience, and forbearance which thou hast graciously shewed vnto mee. And yet

yet loe, most vile wretch that I am!
I still liue in sinne, and so continue,
displeasing and dishonouring thee.
O my good Lord, giue me grace to
bee once broken from this diuellish
wickednesse, though it be with con-
dition that I shall be the most refuse
man of all the world. Lay upon mee
whatsoeuer thou wilt, onely disbur-
den my conscience of sinne, and ease
my body of this vnsupportable paine
of the strangury. Amen.

At euening praier, I read and prea-
ched againe. Afterward, beeing ve-
ry much wearied, I had a minde to
goe and refresh my selfe in compa-
ny, (the bane of Sabbath day kee-
ping) and went first to one house,
then to another, ending the day ve-
ry heathenishly.

Monday after supper, my minde
pretended reason to draw me abroad
and therefore out I went. To ease my
strangury I drinke at one house much
beere, at another whey in stead of
beere.

Thursday a great heate; with a
deadly

deadly faintnesse came vpon mee: my left kidney was sore pained, and thereupon I was grievously tormented in the passage of my water.

The 29. of *May*, being Sabbath, I took a course more easie for my self, and as I verily belecue, more profitable for the parish. In the forenoone, I preached a sermon, & at euening prayer after the second lesson, I asked a youth, who was wel provided to answer, three or foure questions touching the foundation of Religion. Then I made those short answers plain, and proued them out of the Bible in halfe an houres space. I humbly aduise all young Preachers that they will not imagine they can build Ierusalem suddently; for suddden buildings will soone fall downe. I maruell how it commeth to passe, that in some places; euen were learned Preachers haue killed themselves with sore labours, the greater number of people are grossely ignorant; yea, I say it againe, and can proue it, very grossely ignorant. I trust I am
vnder

vnder protection, and that maketh me the bolder to speake my minde, in the feare of God, and loue of my Country. The common sort is much neglected: for neither matter of doctrine, nor manner of speech is fitted vnto their low and small capacity. Most people for some three quarters of an houre, if they vnderstand the words, and perceiue the matter concerning their saluation to bee the plainely proued out of the booke of God, (which for ought I know, is of greater reuerence with them, than with many of higher degree, and greater vnderstanding.) I say, if they bee plainely and briefly taught out of Gods booke, they will giue very diligent eare; But if the Preacher confound their vnderstanding, or bee longer than ordinary, they leaue al, and thinke thus; When will yonder man haue done; he hath no reason, to make an end.

The next Sabbath the fift of *June* I did follow the same order which I tooke the Sabbath before.

Thursday

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Thursday following I was drawne to a feast, and so into much sinne : for no saue is so common at a feast as sinne. Sinne maketh all the company merrie : Sathan also hath his factors, who beginne some one or other vngodly kinde of merriment : I am naturally such a one, yea worse than the worst of them that are so disposed : yet this I say, While you liue, blesse you from those which are speciall ringleaders in matter of vnholypastime : for the deuill himselfe setteth them a worke.

Friday I dined with certaine strangers, and so fell into forgetfulnesse of God ; afterward comming into my chamber, I prayed thus ;

O Lord God, how is it possible for him which seeth thee not, to keepe company with thee : I beleene that I am before thy face, what aileth me then, that I do not professe and shew forth this my beleefe ? because there is no company to be had with most people, if this beleefe be acted, and put into practice. I my selfe should
take

a loaden Conscience.

take it for an uncouth thing, if another in my company should appeare to present himselfe before thy face. Our disposition abhorreth to be awed, our mindes are full of vanity, we are like vnto foolish schollers that loue not to haue their schoolemaster in their company: yea, we are worse than they; for when their master is with them, though it bee fore against their will; yet they acknowledge his presence: and if he be a wise man, tempering masterly gravity with fatherly gentlenesse, hee shall in time winne those rude ones to be glad of his company, and very reverently to loue him, as the parent of their good education: So wouldest thou graciously worke vpon vs, if wee would acknowledge thy presence; but this is quite contrary to the bent of our hearts. O good Lord, I beseech thee to be mercifull vnto vs, Amen.

That day in the afternoone, I went to Church to bury an old man, named *Richard Duke*, and thence I
went

went into the towne, where being in company, I forgate God, and what any man perceiued in my behauour, I know. Thence I came home, and after some idle communication with some which I found in the house, coming into my chamber, my spirit was so ashamed to speake vnto God, that I went praiserlesse to bed.

The morrow being Whitsunday-eue, I was so grievously tormented that I dranke, besides much Beere, foure quarts of water.

Whitsunday one preached in my place both forenoone and afternoone.

Munday by reason of ouerfull diet taken the day before, the winde cholike began in my bowels, which held me all day, and all night in sore paine: yea, though I vsed both purges and glisters, it hung vpon mee welnigh all the weeke following. I must not tell how vnpatiently, how abominably I behaued my selfe, as I lay tormented with that fit. O most
holy

holy Lord, forgiue mee I beseech thee, and of thine exceeding great mercie free mee from the wicked bondage of my finnes. Amen.

Trinitie Sunday I should haue preached a sermon at Kirk-Ireton some eight miles from Derby, where one M. Storer sometime a baker in London, hath giuen a Sermon to be preached, and certaine money distributed that day ycerely for euer: whither because the Towne of Derby is bound to see that worke performed, I had beene sent, as I remember, foure times. But my filthie strangurie now so vexed me; that I could not ride: Wherefore tarrying at home I preached twice to mine own charge. Were I able, I would giue so much vnto the Parish of Alhallowes in Derby for euer, as should keepe their owne Minister at home among them; for it is a great companie of people, and hath great neede of continuall carefull guidance in the way of God.

The fixe and twentieth of *June*
F being

being Sabbath, though in the morning I was sore troubled with the strangury, yet God of his mercy enabled me to preach in the forenoone and catechise in the afternoone.

Hee that had seene how I studied monday, and tuesday for matter of prayer, and psalmes vnto God, in desire and hope of deliuerance out of the bondage of sinne; and after all that, how quite contrarily I bent my course, would verily be perswaded that hee had seene not one man, but two men in one outward likenesse, the one with many teares pitifully crauing mercie at the hands of God, and the other turning his backe to God, and running away from him.

Tuesday euening I was at a place in the towne, prophanely pleasing my selfe. Being returned home, and sitting downe in my chamber, my minde left mee and went backe to the same place againe. At last with much adoe, I started vp, and falling downe vpon my knees before the face of God prayed thus;

O my Creator, thou seest how it is with mee. Thy goodnesse is most wonderfull, my wickednesse is most vncurable, and vnsufferable. O make a speedy end of my sinne which way soeuer it pleaseth thee, and blessed for euermore be thy Name, Amen.

The morrow I straggled not abroad, but my affections were very vnruely; yea, & that which is strange, I could not frame my minde to take any deepe conceit of the wickednesse of mine heart. Thus it is when a mans heart is settled in the loue of any euill, he is not able to thinke so of it as it is.

Friday, the last of *Iuly*, I dined with a guest, a learned friend of mine; who tooke occasion to speake somewhat sharpely against Precisians. This, I thought, he did the rather, because some enformed him, that I was too familiar with such people.

Therefore to satisfie both that Minister, & all others whom it may concerne, I most humbly craue the bene-

fit of modest liberty, to speak without offence, what my poore soule in the sight of God, thinketh touching this diuision. It hath beene a meanes of great aduantage both to Poperie and prophannesse: yea, this wretchednesse is caused by it, Vpon either side diuers haue nothing else to commend them, but onely this, that they are of that side; yea, and the side is glad to make vse of them. Is it not a lamentable case, that some appeare to haue almost no conscience but against ceremonies; others none but for ceremonies? The Precisan doth (in my conscience not without great cause) cry out against ignorant, idle, and prophane Ministers, but where is the fault? The coast had beene well cleared by this time of the day, had not Sathan caused church-gouernment to bee both by way of sobernesse, and in the fashion of madnesse, verie fiercely assailed. But to what end? to reforme the Church? No, to deforme it.

This is my beleefe concerning
Church-

Church-gouernment. Can any man truly say, such a lord Bishop doth not seeke his owne worldly commeditie, but the edifying of his Diocesse, and the glorie of Iesus Christ? Doth it euidently appeare that his whole bent is in the diligent discharg of his office to approue himselfe vnto God, and vnto euerie conscience of men in the sight of God? Then wil I conclude vpon my soules peril;

There is the Apostolicall Church-gouernment of Iesus Christ.

Ifanie such there be, who cannot in some good measure bee truly so reported of, the calamitie is great, the iudgement very fearefull. Yet because of personall faults, to destroy a diuine ordinance, and bring in confusion, the calamitie would bee greater, the iudgement more fearefull.

Indeede Church-discipline is not reuerenced for want of holy seueritie. The punishment of fornication and adulterie, &c. is little else but large fees: A filthie gaine, sic vpon it!

I would intreate leaue to speake once more. Touching the ministry, besides what I haue by the way signified already, I humbly pray great Schollers, and all that seeke after riches, and advancement in the Church, to ponder these my words;

The Gospel of the Sonne of God, must, & will first throw down Pride and Covetousnesse, before it worke an vniuersall good in this Kingdome.

Those two great sinnes cannot be vpheld any way, but only by Popery; for they must be accompanied with a superstitious conceit that pompe is religion: which, when all haue said what they can say, the Gospell will not endure. So I haue done.

The same Friday after that I had dined, it came into my mind to goe into the towne, as formerly I had done. But I felt in my heart no desire to goe. Therefore coming into my Chamber, I began to wonder at my selfe, what should aile me, fearing least some secret deadli-
nesse

nesse had seized vpon mine heart. At last I brake out into these words, Whatsoever is the cause, blessed bee the Name of God. O good Lord, let whatsoever come vpon me, so that my spirit may be settled in this disposition: And I shall bee bound to prayse thee most ioyfully for euermore, Amen.

That day I kept my selfe within, & the morrow, and the Sabbath day, hauing gotten one to supply my place.

All the next weeke I continued so, and the Sabbath following, my place being supplied by one Preacher in the forenoone, and another in the afternoone.

Wednesday the thirteenth of *Iuly*, I still keeping within, prayed thus;

O most holy, and dreadfull Lord God, with what face can so hainous a sinner as I am, dare to speake vnto thy most glorious Maiesty, or be so bold to aske any thing of thee? Thy most wonderfull goodnesse emboldeneth me. And yet still me thinkes

I am past all grace, because sinne doth so abound in me. O Lord, my sins are as the sands of the sea innumerable, & therefore my soule must needs be thoroughly, and thoroughly stained: for euerie sinne so often as it is yeelded vnto, worketh a blacke blemish into my soule. Woe is me! my soule is wholly ouer-runne with a most foule filthy leprosie. This is all my comfort, that thy seruant saith, *Rom. 5. 20. Where sinne abounded, grace did much more abound.* The more deadly the disease, the more soveraigne the medicine, the more excellent the Physitian that cureth it. O God thou art able to do whatsoeuer powerfull work thou wilt; yea, thou canst doe infinitely more than thou wilt. But here is the greatest wonder, that thou shouldest vouchsafe to worke a most admirable cure vpon him vnto whom thou maiest most iustly say,

Away from me thou most damnable sinner; away, out of my sight: I will not pardon thee; because thou
hast

hast most grievously displeased, and unpardonably dishonoured mee, in breaking the lawes of my kingdome in refusing my proffered grace, in taking upon thee to be a preacher of my righteousness, and denying the power thereof.

Yet blessed Lord, so long as the Iudge doth not give order, that the condemned prisoner be taken from the barre, the poore wretch cries for his precious life, saying, Mercy good my Lord Iudge, mercy for Iesus Christs sake.

The name *Iesus*, with an earthly Christian Iudge, cannot but be of great force, and must needs move him very much: for it is the name of his deare Saviour, the onely name whereby he trusteth to be saved. But of all, and above all, the name *Iesus* is most precious in thy sight, being not superstitiously parrared, but mournfully presented unto thee: Therefore though a thousand thousand severall inditements be found against me, and though the lawes of

thy kingdome doe condemne mee ; yet seeing that it is thy good pleasure, to suffer me to stand in thy presence, and not to be taken out of this world, I cry vnto thee, saying ; Mercy Lord God almighty , mercy for thine onely begotten Sonnes sake, Iesus Christ, God and man crucified : for the loue of him, blessed Lord bee mercifull vnto mee the worst of all sinners. Amen, Amen.

Towards euening I being punished with the hot passage of my water, painfulnesse about the left kidney, and burning of the right foot, was much afraide of a deadly fit of the stone, and therefore prayed thus :

O my good Lord, it is a most miserable state, for a man hauing spent his time in sinne, to dye before that hee haue in the way of repentance, done any seruice vnto thee. This dolorous disease tormenteth mee sore, and threatneth to kill mee. O Lord, might it please thee in some measure to rebuke it, that I may liue a while, and glorifie thy grace in the
zealous

zealous reformation of life ; O how should I then be bound to praise thy blessed name !

Me thinks I heare thee saying vnto mee ; Thou vaine man, that talkest so much, and makest so many doubts, wouldings, and wishings, let me see thee once turne vnto mee, and then thou shalt know more of my mind : vntill then, all that thou sayest or doest is as nothing : therefore make no more words, but turne speedily from sin whilst time serves, and say thou hast faire warning.

O Most gracious Lord, I haue long had, and yet haue, blessed be thy name, very faire warning ; I will henceforth endeavour to turne vnto thee through Iesus Christ ; Amen,

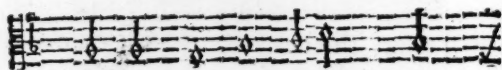
Thursday I began to sing a morning Psalme, which I purposed hence forth to sing euery morning, hauing also prepared an euening Psalme, to bee sung vnto the Lord God, after that I am once wel entred into the practice of repentance.

Mine

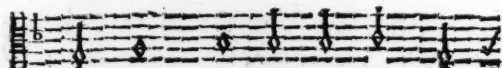
Mine evening Psalm, to the
Kentish tune.



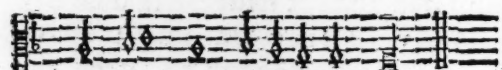
Lord most high, and



mighty God, I sinfull wretch-



ed man, Confesse to thee so



heartily, as possibly I can.

That marvellous exceeding great
thy goodnesse is to mee,
Who have been alwaies most unkind
and grievous unto thee.

These very many yeeres thou hast
(a wonder it's to tell)

Preserv'd

Preserv'd my dying life, else I
should now have beene in hell.

Even hitherto O gracious God,
thou hast upheld me still,
Whom thou most justly mightst long since
have left to Sathans will.

What shall I therefore say, O Lord,
to thee for thy goodnesse?
O that my heart and tongue were fit
thy goodnesse to confesse.

O God my poore and sinfull soule
most humbly sues to thee;
That from this filthy wickednesse,
thou wilt once set me free.

Now blessed Lord, free me I pray,
free me for Christ his sake,
That of thy mercies in him I
my songs may ever make.

Then will I praise thine holy name,
for ever more and more,
With all my heart, soule, strength, and might,
I will praise thee therefore,

O Father, Sonne, and holy Ghost,
all glorie be to thee :

To thee three persons in one God,
one God in persons three.

Thursday at dinner, I fell into
much vncharitable speech concer-
ning diuers folke : therefore com-
ming into my chamber, I confessed
and prayed thus :

O Lord, I haue sinned against thee
in speaking vncharitably of many
people. Thou knowest that it is a
common practise of most companies
in talking to shoot at rowers, and
for lacke of other markes, to spare
neither the living, nor the dead. A
cruell sinne, and very foule in any,
specially in a Minister of thy Sonne
Christ; for that gracious Lord was
so farre from speaking ill of others,
that hee had no minde to heare any
body ill spoken of; Yea, hee chose
rather to busie himselfe in stooping
down, and writing vpon the ground
with his finger, than to have no-
thing else to doe, but to give care
vnto

vnto a bad report; though it were neuer so true, *Ioh. 8.6.* O good Lord, pardon my wickednesse, and giue me grece to leave it, through Iesus Christ thine onely Sonne my Lord and Sauour, Amen.

That euening, I hauing not beene out of doores a whole fortnight before, went forth to see *Philip Aram*, who was then new come home from London, and told mee of the good health of my worshipfull friend Mr. *Richard Sedley* of *Southseete* in Kent; a gentleman endued with many vertues, specially deuotion towards God, and charity towards the poore. And because I haue taken occasion to speake of vertues, so rare in these euill, yet good-seeming dayes, I cannot forbear to commend vnto men of worth, and worship, a very notable patterne of right gentry, *Sir William Sedley*, the elder brother, whose equall in bountifull releeking of Gods poore I neuer knew, and am much afraid that I neuer shall know. Foolish pride, vsatiable couetous-
ness.

ness and pampering gluttony, have banished hospitalitie, and utterly renounced liberalitie. Woe is mee for them ! How unlike themselves doe manie great ones live ? hurtfull to how many ? good to how few ? The world is too too full of petty tyrants, whose judgement lingereth not, but followeth so fast upon them, that it over-taketh some before they dye, and many in the next generation. If any aske, what reason I have in confessing my owne sinnes, to ransacke the faults of others ? Mine answer is, I am, though most unworthy, a professed Preacher of righteousness, and therefore bound in conscience to doe what I possibly can against sinne. The day of mine account draweth very neere, I have foolishly lost much precious time. Wherefore I am desirous to make all the use that may be of this small remnant. I humbly beseech all people, that in tender compassion of my great losse, and fearefull danger, they will be pleased to beare with me,

me, if I seeme vnto them to speake of anie thing ouer-harshly, God Almighty knoweth that I heartily wish all good vnto all people. Now I returne to my selfe: I sat a while with my louing friend *Philip Aram*, and certaine other, whether they tooke knowledge of anie offence of mine, I know not. This I know, when I came home, my conscience found much fault in my behauour, and therefore I was driuen to crie God mercie for my forgetfulnesse of his all-seeing, all-hearing presence.

Friday, by reason of diuers which came vnto mee, I lost a great part of the day. Therefore at night I confessed and praied thus, O most righteous Lord, I haue this day not onely lost my time, but also by occasion of companie, indangered my weake bodie in drinking much betweene meales. I haue also beene a partaker of much idle, and vncharitable talke. I beseech thee to giue mee the grace to bee truely turned from these and
from

from all my finnes, that I may be saved, Amen.

Saturday about nine of the clocke in the forenoone I prayed, as I think, more devoutly, and effectually than euer before. Among other words of complaint touching my state, I spake thus; There is no possibilitie, no likelihood of repentance in mee, being within my selfe so accustomed to sinne, and without so holden unto it by the world. How can I haue any hope to arise out of the hell of sinne, seeing that I haue these twenty yeares and more assayed and assayed to arise, and still alwaies fallen downe againe? Yet O Lord, there is hope in thee, though none in mee. Vouchsafe to make an end of my sinning, whatsoeuer become of me. My duty is to craue mercy of thee. Good Lord, I craue it: good Lord vouchsafe to giue it for thy tender mercies sake: for thy deare Son Iesus Christs sake, &c.

At dinner I spake my minde touching a matter which concerned me
not

not. Also I spake too far. Therefore comming into my Chamber, I confessed and prayed thus;

O my good Lord, I haue doubly offended, in meddling with other folkes businesse, and in speaking beyond the compasse which any whom it concerneth ought to haue kept himseife within. Good Lord conuert me, and forgiue me, Amen.

The 17. of *Iuly*, being Sabbath, I was in the morning sore tormented with the strangurie; yet by the goodnesse of God, in the forenoone I preached. Also after dinner I went and prayed with an old aged good woman, widow *Milborne*, the mother of my faithful friend *Ralph Milborne*, deceased. At euening praier after the second lesson, I asked a youth three or foure questions touching a foundation point of Religion, and briefly made plaine his answers. After al this I was in great danger of a relapse; for I was intreated to goe thither, where I should very grievously haue displeased God, and that through.

through mine owne wickednesse. But by the grace of God, much against mine own wil, I refused to go.

Whereas I made mention of my faithfull friend *Ralph Milbourn*, I intreat the gentle reader, and hearer to take knowledge from mee of certain notable properties that were in him very plainly to be seene. He was religious towards God, and that not by way of schisme, dissention I mean but in peace. He loued his Minister, yea he loued all Ministers that were for the present state of the Church, and of conscionable behauiour. Hee was dutifully kinde vnto his aged parents: for hee sustained them both vntil his Fathers death, then his Mother vntil his own death, and by his wil took order for her maintenance so long as it should please God to giue her the continuance of life. At his death hee gaue portions vnto manie brothers, and sisters, and to a manie of their children. Hee was of behauiour verie temperate, discreet, and patient. Hee was farre from the
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disposition to drinke, and domineere in Tauernes, and Ale-houses; he did often chide me, because I was sometimes forward to goe, and other times easie to bee drawne vnto such places.

It were pittie that the memorie of these vertues should haue beene buried with him: For I knew hardly anie one of his ranke enery way for goodnesse matchable with him. Some may be ready enough to commend themselves though an indifferent man shall haue much adoe to finde anie thing that is worthy of commendation in them. Therefore at his buriall I tooke this text. *Prov. 20.6. Most men will proclaime enerie one his owne goodnesse: but a faithfull man who can finde?*

Wednesday the 20. of *Iuly*, I was so beyond measure tormented in the water-passage, and so burned in the soles of my feete, that I was forced to stand bare footed, and bare legged; yea, hauing a vessell of new drinke standing by me, with a bagge
of

of purging powder in it, for my body could not else bee kept from deadly costiueneſſe) I dranke glaſſe after glaſſe, kneeling vpon my knees, & calling very lamentably vpon the name of God. They that at any time haue drunke healths kneeling, had they ſcene me vpon my knees, weeping and praying, and drinking, would haue bene terrified from that barbarous faſhion of theirs.

Friday the 22 of *Iuly*, I was in the afternoone taken with a deadly paine vpon my left ſide, and therewithall an extreame windy faintneſſe oppreſſed the lower parts of my breſt, ſo that my heart was continually readie to faile, This held mee vntill it was welnigh midnight, I lying full of paine, and calling vpon the name of the Lord. Then had I ſome reſt vntill morning, and then it beganne againe. This prayer I oftentimes made vnto the Lord while I was in torment;

O moſt gracious God, if it be thy good pleaſure that I ſhall in moſt humble

humble and zealous repentance, glorifie thy name, vouchsafe for Iesus Christs sake to rebuke this my dis-
case. But if it please thee not to make that vse of mee, because I am most exceedingly vnworthy, and vnfit to doe thee any acceptable seruice; then most blessed Lord, withdraw thine hand from mee, and let me dye. For why should I liue any longer to displease, and dishonour thee, and to cause any more euill vnto my brothers and sisters the children of *Adam*? Holy Lord, yet I heartily wish glory vnto thy name, and all good vnto thy people. So I bequeath my selfe vnto thy pleasure. My sinne be destroyed, thy will be done, and blessed for euer bee thy name, Amen, Amen.

Towards night I felt some ease in my side, and breast, and was pained in my kidnyes.

The foure and twentieth of *July*, being Sabbath, one supplied my place at Church, and I kept at home. That day

day some came vnto mee, with whom I fell in talke, and by that means forgot both the presence of God and the holinesse of the day.

Monday morning I was sore tormented, so that my feete burned verie painefully; specially the right foote. I dranke great plentie of small beere, and yet burned still. In this sore torment, I praied thus;

O the fountain of right goodnesse kindnesse, and mercie, I the most hainous of all thine enemies vpon earth, in this my grievous miserie, haue none to flie vnto for helpe, but onely thee. O holy Lord, I haue sinned against thee: I haue sinned; O I haue sinned, and most vnsufferably prouoked thine Almighty maiesty, to destroy mee with most wrachfull vengeance. And doe I now in my selfe-wrought miserie come a begging to thee for ease? yea blessed Lord, for I haue no whether else to goe; and therefore I throw my selfe downe before thy face humbly crying thee mercie, and saying; O righteous

teous Lord, here lieth thy enemy, a great traitor to thy kingdome, and glory, crauing mercy at thy most mercifull hands, and beseeching thee, not onely to pardon mee thine owne vengeance, but also to releue mee in this tormenting misery, which I in sinning against thee haue brought vpon my selfe euen by the wicked disordering and distempering of my body. Againe, mee thinkes thou saiest vnto mee; Ah thou wretched man, doe not I shew thee great mercy in sustaining thy dying life, and calling thee vnto mee? Why doest not thou come neerer vnto mee? why doh thou not continually set me before thy face, and submit thy self vnto my pleasure? Thou knowest thou art short of this & therefore if thou expectest grace from me, come neerer vnto me; for thou art yet too farre off to receiue comfort into thy soule.

O my Lord God, I come, draw me, and I will come: I will continually minde thee, feare thee, and call

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vpon

vpon thee. Amen:

Thursday the 28. of *Iuly*, I beeing horribly tormented, praied thus;

O most gracious God, thou seest that this painefull, and loathsome disease, will greatly hinder me in thy seruice. O therefore that it, would please thee to ease mee of it, and to lay some other iudgement vpon mee so great as this, but not so shamefull, and hinderous. Me thinkes I heare thee say yet againe;

I tell thee thou sinner, when thy seruice pleaseth me, my grace shall be euery way sufficient for thee.

Most holy Lord, this I verily beleeue: therefore in the name of Iesus Christ henceforth I will wholly endeavour to please thee. Amen.

The last day of *Iuly*, beeing Sabbath, though I was sore tormented, I had no remedy, but needes must preach my selfe: for neither was I provided of any supply, and a Church warden came to tell me, the parish took it in displeasure that I my selfe performed not my duty. That day

I prea-

I preached twice, to the great hurt of my body, which appeared by many little shreds of skinne which came from me in my water.

Monday the first of *August*, such a drowlie windy weakenesse hung vpon mee, specially in my breast and head, that many times I was ready to fall, and had much adoe to stand: a painefull sleepinesse was still coming vpon me, whether I did read or write. Monday night I being in bed, and fallen into a slumber, I was so strangely taken as neuer before: Some thing seemed to bee vpon my backe, and so to presse mee downe, that my face was held hard to the pillow, and much windebrake out at the right eare. Being very troublously waked, I called vpon my good Lord for mercy. I perceiued a shiuering windines offering to arise out of my thighes. I tooke this by ouerforcing my selfe in preaching vpon the Sabbath day, if I bee not much deceiued. It pleased God, that afterward I had some quiet

rest: but towards morning the cruell stranguray came upon me. Alas, that there is no remedy for such a filthy tormenting disease! A Phisitian writing vnto me, among other words said thus;

Know, that your disease is incurable.

The seuenth of *August* beeing Sabbath, my disease still tormenting mee, I praied and vowed thus;

O most holy, and righteous, good, and gracious Lord God, I the most foule and filthy sinner of all the world, doe heare make a complaint of my selfe vnto thy glorious and blessed maiesty, that I am not fit to liue in thy sight, much lesse to serue thee in the Gospell of thy Sonne; because I doe not walke with thee, nor keepe my selfe in thy company, as thy seruants doe. O be mercifull vnto me I beseech thee: I haue heretofore made many vowes, that I would enforce my selfe to waite vpon thee. But woe is mee I haue not kept them: now I most humbly pray

pray thee, that all my former vowes may bee shut vp in this which I am minded to make vnto thee. And this it is; This day two seuerall Preachers will supply my place : I beseech thee to blesse them with holy matter, hal- lowed affections, powerfull vtte- rance, and good successe. If I doe not from this day forward, very conscionably endeauour to hold my self to the practise of my foure Rules, I will the next Sabbath day quite put my selfe out of the ministry; yea and openly professe vnto the world, that therefore I doe it, be- cause my conscience doth certainly iudge mee not to be fit to preach the Gospell. Good Lord, this is my vow. If I either reforme my selfe from this day forward, or for default thereof, leaue the ministry, I breake not my vow. If I doe neither the one, nor the other, let mee euerla- stingly bee forsaken of Iesus Christ. If I conscionably reforme my selfe by thy grace, and so continue with thy fauour in the ministry, O that

thou wilt be mercifull vnto me touching this horrible disease. Then shall I holily and wholly betake my selfe to serue thee, as mine hearts desire is to doe. If I reforme not my selfe, and therefore, as my vow requireth, leaue the ministry, I aske no more, but the destruction of my sin, to thy good pleasure & glory. Now blessed Lord I offer vp this vowe vnto thee for an euerlasting deede, and thereunto vachangeably say, Amen. Be it neuer changed, but euer in force betweene thy blessed Maiesty and me. Amen.

That day some came vnto me, and what with one matter, what with another, caused me to talk at randome, as though I had not bin in the company of God. When they were gone, I cried God mercy, and promised to bee more mindefull of his presence, and fearefull of his displeasure. At night some came to mee againe, and talking of many things, moued me to passe my bounds, but not so much as before; yet all this while

While I was not entred into my vowed practise. This I did fully perswade my selfe, that if I could in company be mindfull of God, and shunne the displeasing of his maiesty, I were in a very faire forwardnesse of reformation.

Monday the eight of *August*, I held my selfe vnto my praiers and businesse carefully, thinking how I should auoide the great danger of company, and talking: I praied vnto the Lord thus;

O good Lord, thou seest that my disposition is hardened in sinne, and most vntoward vnto thy seruice: Thou seest also how apt other folke are to further mine vntowardnesse to hinder my repentance. I beseech thee, that for thine onely Sons sake, thou wilt powerfully breake mee from mine vntowardnesse, and prepare mee in thy feare to shun the manifold wickednesse which is one way, or another caused by companying and talking. Blessed Lord, true it is, as I take harne by others, so

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they.

they take harme by me: for thy mercies sake bee mercifull vnto vs, and keepe vs from causing any harme one to another. Amen. Amen.

Betweene tenne and cleuen of the cloke, there came some vnto mee about a matter of vnkindnesse betweene certaine parties: which had not then beene called into question, if I had concealed a report which in writing was giuen vnto mee, and which I was very confidently willed to shew vnto whom I would. It is likely that many an one would haue thought himselfe well warranted to shew it, specially if it had concerned him so neerely as it did me. I shewed it not, but onely told a certaine part of it, which caused the comming of those men vnto me. After that wee had talked of the businesse, and they were gone, I confessed and praied thus vnto God;

O most gracious Lord, I did euil in receiuing that paper, and worse in speaking of any thing written in it. I beseech thee to pardon me, and
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to giue grace that I may neuer here-
after speak any thing of that matter,
but only my bounde thanks & praise
vnto thee, through Iesus Christ thy
Sonne, my Lord and Sauour. Amen.

In the afternoone vpon occasion I
praied thus;

O most gracious Lord, thou seest
that by thy goodnesse I goe not out
to seeke company: I perceiue it is
great folly so to do. If any come vnto
me, & enter into friuolous talk, I can
not tell what I should do. Thy spirit
saith, that in the multitude of words,
there wanteth not sinne, *Pro. 10. 19.*
And what great losse of precious
time commeth vnto men by vain idle
communication, I know by experi-
ence to my great griefe. Most mer-
cifull Lord, thou hauing brought me
thus farre, and broken mee from see-
king company, from ioining in emp-
ty words, vouchsafe to magnifie thy
mercy, in making me to preuaile a-
gainst this impediment, & all others
that I may euerlastingly praise thy
name therefore, through Iesus

Christ thine onely Sonne, my Lord
and Sauour, Amen.

Tuesday morning, the strangury
pained mee very grieuouſly, and my
feete were in ſuch extreame heate,
that I was forced to ſtand barefooted.
In this burning torment I praiſed,
O moſt mighty and moſt merci-
full Lord God, my Maker, and Sau-
our, of thy moſt tender comiſſion,
and moſt excellent mercy, vouchſafe
I beſeech thee, to eaſe me of this fil-
thy tormenting diſeaſe, and lay vp-
on mee in ſtead thereof what croſſe,
what iudgement thou wilt. Mee
thinkeſt thou ſaiest;

Thou fooliſh man, put away thy
folly, draw neere vnto me, and I will
draw neere vnto thee.

O good Lord, bleſſed be thy name.
In the name of Ieſus Chriſt I will
draw neere vnto thee; I will hence-
forth be alwaies very mindeſul that
I am before thy face, nothing in the
world, no not any company ſhall
put mee out of that thought. Beeing
in company, ſo often as I perceiue
my

my mind to turne it selfe from waiting vpon thee, I wil presently break out into these words; Fie vpon mee! what a forgetfull foole am I? Good Lord forgiue mee and correct mee. Then if any aske the reason, why I spake those words, I will very plainly tell it. Most gracious Lord, giue mee grace thus to doe, and blesse mee in so doing through Iesus Christ in only Sonne, my Lord Sauour. Amen.

The staires to my chamber are the comming vp vnto three other chambers. So oft as I heard the noise of any bodies feet comming up the staires, I was very fearfull that some or other were comming vnto me, & as glad if I heard them go by the doore to any of the other chambers. How men may iudge of this, I know not, but my conscience doth assuredly certifie mee how the Lord God iudgeth of it.

That forenoone some company came to me, and staid long: wherefore though I in some sort looked to my soule, yet could I not avoid bodily hurt:.

hurt : for I hauing, to ease my paine, taken much drinke before the company came, being forced painfully to hold my water, when thy were gone, there came such things from out of my body, as if many skins within were pilled off. Wherefore I fully perswaded my selfe, that I was possessed with a windy fretting inflammation, which of necessity must very shortly kill mee; and that, as I thought most likely, by the perishing of my bladder. In the afternoon I praied thus;

Most blessed Lord, very true it is, that the doore of heauen is in comparison much lesse then the eye of a needle. An entrance there is : but most hardly to be gotten. The beginning of an vnfained godly life, is the hardest work in all the world. Then what meaneth Christ in saying that his yoke is easie, and his burthen light? His meaning is, that true repentance, and right faith doe ease, and lighten a loaden conscience. There is no remedy but sin must:

must needes bee put off, else there is no saluation, no heauen to bee had. Wo is me ! How can a black-moore put off his blackenesse ? It is vnpossible ; Yea, but thy Sonne hath told vs, that all things are possible with thee. True it is, O Lord, I beleue it. But the question is, what thou wilt doe ? Therefore with the poore leper I say vnto thee. O Lord, if thou wilt, thou canst make mee cleane. The Spirit answereth me saying, To day if thou wilt heare his voice, harden not thy heart.

I must strine to vnhardnen mine heart in obeying thy word, which word thou hast gracionfly made knowne vnto mee, to the end that I should obey it in putting off my sin; but if knowing thy will I continue disobedient to thee, O what a most dreadfull measure of everlasting vengeance shall speedily fall vpon me ! O Lord, none can vnhardnen mine heart, but only thou. Then how can I vnhardnen it ? If thou euer vnhardnen it : thou wilt make me to vnhardnen

harden it; for thou workest the will and the deede in them that shall be faued. They must will, and doe that which is pleasing vnto thee. The power to will, and doe it, they must haue from thee. Therefore thy seruant *Paul* aduifeth vs to worke out our saluation with feare, and trembling; that is, awfully, and carefully to vse the meanes which thou hast appointed, that so thy grace may work in vs obedience vnto thy will, which is the onely way of saluation. Good Lord, in thy Sonnes name I will strue to use the meanes which thou hast appointed for the breaking of mine hard heart. Blessed be thy name: I thinke no man, or woman in all the world can haue more warning to deny himselfe, and hasten repentance than I haue. To thy mercy and good pleasure I wholly betake my selfe, thorough Iesus Christ. Amen. Amen.

Wednesday morning I was very tormentingly pained in the water-passage, and therefore praied thus.

O blessed Lord God, this feale disease tormenteth me very sore: O that it may be pleasing vnto thy most glorious goodnesse, euen in such measure to ease me of this disease, as by thy grace I will from this time forward deny my selfe, and giue glory vnto thy truth!

Me thinks thou saiest, Go to then. See that thou conscionably deny thy selfe, putting thy whole trust in mee. And for they comfort, thou shalt be sure to finde these my words true; I am mercifull. My mercy is vpon them that feare me.

Most gracious Lord, blessed be thy name, I beleene thy words. And now thorough the grace of Iesus Christ, I will stedfastly set my selfe to deny my selfe. O Lord, bee mercifull vnto mee, that I may thoroughly doe it. And then thy will be done. Amen.

About an houre after I had so praised vnto God, my paine of the spleene came vpon me, in such sort that mine eyes were much dazled, mine heart deadly,

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deadly vexed, my limmes faintly wearied. Being in this state, I praied thus.

O good Lord, what shall I doe? This my deathfull body cannot possibly hold out, nor be seruiceable vnto thee in any good measure, according to my calling. O my good Lord what shall I doe? I haue no warrant to expect any extraordinary releeuing of my body. And this deadlinesse putteth my poore soule out of comfort. Me thinks thou saiest;

Let thy soule be steadfastly, and vprightly bent to serue mee, for so it shall receiue comfort from me. Touching thy body, doe mee what seruice thou canst, and betake it vnto me to dispose thereof, as I see good. By grieuing at thy diseasednesse, thou makest it to bee worse. Therefore bee onely zealous against thy sins, the cause of all thy misery. But take heart of grace, and sustaine thy weake spirit that hath assured confidence of my mercy towards thee.

O my good Lord, most wonderfull in mercy, and Almighty in power, with all humble thankfulness I receiue these words from thee. My soule is certainly perswaded that thy purpose towards mee is according to those words. Blessed Lord, it grieveth mee that I haue so long displeased, and dishonoured thee, and now am quite disabled that I can doe thee no seruice; because my body is full of death. Yet according to thy commandement, I will thorough thy grace wholly bend my spirit to serue thee. And what seruice my dying body can performe, I will put it vnto, betaking my selfe euery way to thy good pleasure, and most holy will. Amen.

That day in the afternoone I was tormented, yet let me say the truth, in a manner, as it were vnderhand, succoured and sustained. My backe was about, and below the kidnies very sore: which made me fearefull of a fit of the stone, which from the
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last Nouember I had not.

It came manie times into my minde, to admonish all sorts of people, to leaue the most common taking of Gods name in vaine, in pra-
ring, and swearing, and cursing. O if any that is giuen vnto that horrible sinne, knew how deere and precious vse I am driuen to make of Gods name, when in hellish torment, specially at, and after the making of water; I haue none other helpe in all the world, but to cry out, saying, O Lord, O God, O Iesus Christ, &c.

Whosoever you are that shall reade, or heare this, stay a little while, I pray you. Bethinke your selfe well, whether the time will not come, you know not how soone, wherein you shall bee forced to call vpon God for present helpe? yea, you ought to call vpon him euery day, euery houre: for your life, and all that you haue, or hope to haue, is at his mercy. In the turning of a hand he can take all that is good from you, and turne you away into all manner

manner of misery. Then if it stand vpon his pleasure, what shall become of you, and specially when you are in aduersity, or anguish, whether you shall be relieued, yea or no? follow my counsell, keepe his name in store, and by no meanes endure to write, or speake it in any idle fashion, much lesse in swearing, and tearing, and cursing, like a limme of the deuill. What man is so mad, that hauing a most precious restorative able to cure him of any disease, will hurle it into the dust, fling it against the walls, or tread it vnder his feet? No, you would lay it most charily, as a most speciall treasure, whereby you may in time of neede helpe your selfe or your friend. O then consider, that of all restoratiues, the name of God passes, and excels. For it is a soveraigne remedy against all euils, both of soule and body. Therefore the Psalmist saith, *Psal. 124. 8.* Our help is in the name of the Lord, who made heauen and earth.

In few words, take this for certain

raine; if you meane to haue helpe in the name of God, vse it like a most precious restorative. Make not an idle word of it, take it not in vaine, least when you haue neede to call vpon it; you call in vaine, because the Lord remembers that you made a vaine idle word of his name.

That euening, I did but walke a little in my chamber, and it made my water bloudy: what a miserable state am I in?

Thursday morning, a matter that I read gaue me occasion, to consider of an offence which many in Derby lately tooke, by the leauing out of the Crosse at the baptising of a childe. True it is, that I neuer left out that signe, nor euer will leaue it, vntill the Church giue warrant. Yet this I must needs confesse:

A many peop'le thinke that baptism is not perfect without the signe of the Crosse. Yea more, they thinke that there is some holy vertue in it.

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The iudgement of God is a great deepe. But the commanding will of God, is in his word very plaine. He would not haue poore people to beleene that holinesse is there to bee had, where it is not.

They which first deuised any ceremony without ground of Gods word, how good soeuer their intent was, little knew what inconuenience would in proces of time grow thereupon.

Did you neuer see a house so full of smoke that a man might sooner haue bin stifled, & blinded than well warmed? That is Typhos superstition that is the religion of many rude people.

If any say, it is to bee required that such people haue good instruction; I say againe, what instruction are they like to haue, whose guides are either vnable to instruct themselves, or suffered to bee otherwise impioied.

I once heard Bishop *Barlow* say that, touching higher places, which
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is too too generall, and extendeth, in my simple obseruation, far further than he intended it. His speech in effect was thus;

The time was, that fit men were sought for, but now there is not such neede; because minie proffer themselves.

How it is in the higher region, I know not. But in the lower it is commonly thus. And so long as it is thus, a foole may prophesie that sound holinesse is not likely to thriue.

In the afternoone my strangury was very keene, my right foote burned with a painefull heat: yet, see the goodnesse of God, still a way is made that I may endure it, euen when I am ready to cry out, because of deadly torment, I am fully perswaded, that had not this disease come vpon mee, yea and preuailed more and more, euen to the putting mee quite out of all hope of a recovery, I should neuer haue beene diuorced and separated from the loue of this world

world. Notwithstanding all that is yet done, sinne cleaueth vnto my soule like birdlime. I haue a world of trouble within my selfe, to master the old settled rebellious thoughts of my heart, which are so sturdy, and so deuillish, specially one, my most naturall sinne, that were it not for the very grace of God in Iesus Christ, I should be quite out of all hope of subduing them. Let me come into company, and there is such an vpror in mine heart, that whatsoever I can do, is all to little too keep it from breaking out into open rebellion against God. Whosoever being an old sinner, doth put himselfe into the continuall conscionable practice of repentance, he shall plainly perceiue the finnes of his heart, to bee like vnto a company of desperat rebels besieged in a castle; yeeld they will not, vntill they be famished out. They haue succour from the remembrance, and from corrupted imagination, from the outward senses, specially the eyes, and the eares: and
who

who can say how full of temptations the world is, temptations fitted to work upon the sight, & the hearing. It is well worth obseruation, for any man that knoweth white from blacke, and sinne from grace, to mark when hee comes in company with any, how soone the seuerall wicked corruptions, which are both in him, and in the other, will conspire together to betray them both, and to make them sin against God, at least in deale of idle talke. I cannot call to minde that euer I was in company with any, and drawne into a familiar communication, but that I was also drawn into sinne. Yea, but some will say, idle talke is a veniall sinne (wherein they may plead Saint *Gregories* authority in his dialogues, lib. 4. cap. 39. and so make a purgatorie matter of it) and therefore shall neuer bee called into question. O how apt are wee to decciue our selues! Doth not our Lord Iesus very plainly say these words? *Mat. 12. 36. But I say vnto you, that every idle word*

word that men shall speake, they shall give an account thereof in the day of iudgement: v. 27. For by thy words thou shalt be iustified, and by thy words thou shalt be condemned.

If in the day of iudgement we shall be tried, whether we be fit to be saved, or condemned euen by our words, and if euery idle word shall then bee brought in question, it behoueth them that would be saved, to make more conscience of their talke, than the prating practise of this world affordeth.

Certainely old *Nicholas Duns* said very truly,

Of much speaking, come many evils; specially three, the losse of consideration, the dulling of deuotion, and the multiplying of sinne.

I haue time, and time perceiued the truth of *Duns*'s words in mine owne selfe. Yea, euen in preaching when I haue beene more word-full than needes, (which such shallow preachers as I am bee driuen to, for lacke of matter, the more pittie, that

H

people

people should bee fed with winde)
those three euils haue come vpon
mee.

It may be asked, what counsell I
would out of my poore experience
giue vnto weake ministers? Vpon
my conscience in the sight of God
this I say; Some goe for ministers,
which are not capable of that know-
ledge which a minister of the Gos-
pell necessarily should haue:

The Parish where such a one is,
should wholly ioine together, house-
holders, men-seruants, women-
seruants, and all that haue anie thing
in the world to giue, for the allow-
ing of him so much yearly main-
tenance to leaue the ministrie, as
hee hath by continuing in it; yea
and for the assuring of it vnto
him for the tearme of his life. This
is much; but the saluation of a-
nie one soule in the parish, is much
more. And where an vnable Mini-
ster is, certainly manie a soule is in
great danger. If some should in loue
of their Saluation, put themselves to
this

this charges, hee that hath title to give the benefice, may put in such another; for it is too well knowne that many Patrons (so they are called that give Benefices) are very corrupt, and have no feeling of conscience in that businesse. O that they knew what a huge measure of Gods vengeance they put upon themselves and upon their house? Sir, whosoever you are, know this for a certaine, the Sonne of God hath a *Nisi prius* against you, to be tried at the great Assizes of the World. Then shall come forth many poore soules cast away by meanes of your corruption, and they shall cry out upon you before the face of God, Angels, and men, saying, O Lord, this is hee that hath caused our damnation; for hee put upon us a man to be our Minister that had not the grace of ministrati-
on in him.

I undertake upon mine uttermost perill, that if faithfull inquirie be made, divers such corruptions shall be found in Derbishier; yea, Gentle-

sharing with the Minister in things dedicated vnto the Gospels maintenance. O base! more base, and vile than to rob by the high-way side.

Those Ministers which are capable of competent knowledge, but yet haue it not, I would humbly intreat, that aboue all other businesse whatsoeuer, they will giue themselves in the feare of God, most hungrily and thirstily to study for it. Though I entred not into the ministry vntill the third yeare after I was Batcheler of Art, which I confesse was too too soone, and though that learned Colledge, so I dare say, *Emanuel* in *Cambridge*, did in such fauourable manner approue me, that my grace to commence Master of Arts was passed in the house before I knew it, or thought of it, but I neuer went to commence; yet was I glad, God knowes, to toyle my selfe night and day; else that lowest degree of sufficiencie, which by Gods mercy I haue, I should neuer haue had. I haue beene forced to renew my know-

knowledge of logicke, the Art of understanding, againe, and againe, and yet am farre short of perfection. He that is ignorant of this Art, I cannot deuise how hee may bee an vnderstanding Minister. In the Latine tongue I was not very perfect, yet somewhat readie. But to get a little smacke, in that learned language, the Greeke, mine eyes haue foregone much sleepe, and been made to smart very often. Into the language of Chanaan, the Hebrew, I haue so little sight as may be; yet it cost me some labor, and expence withall. By these paines I haue obtained, (God being mercifull vnto me) this profit, I can make a shift to vnderstand many learned Authours that haue written bookes very helpfull for him which studieth Diuinity. Thus I am onely able to abide the Churches triall, and to passe for a sufferable Minister, if sanctification be not wanting. If any vnable Minister, being capable of knowledge, did but perceiue first his owne want, and

then the comfort which my soule takes in this lowest degree of ability, which thorough Gods great mercy I have attained unto, he would enforce himselfe night and day, to get knowledge, and so be quickly gone beyond me. I would with all mine heart that I being no lesse able than I am (as sufferably I cannot be) were in ability ministeriall, the very lowest of all the Ministers in this Land. It grieves mee to consider, that some are not onely unable, which they shall finde to be misery too much, but also, which is much more miserable, confidently perswaded of their sufficiency.

I kept my selfe in some small measure of good order all that weeke, much what by shunning unnecessary company.

But my terrible disease increased upon me, and so tormented me, that the foureteenth of *August*, being sabbath, by drinking much new Ale to ease my paine, I almost overthrew my selfe, and was sore afraid
lest

lest I should have failed in my ministration. Yet see the admirable goodnesse of God! I preached in the forenoone, and in the afternoone went sicke, and sowning ripe into the pulpit, so that I betooke my selfe to the pleasure of God by way of preparation for some dismall successe; yea before I spake anie word, I secretly said thus vnto my Lord,

Blessed Lord God, make way for thine owne good pleasure, and glorie, and doe what thou wilt vnto me; spare me not: Yet I say againe, see the most wonderfull goodnesse of God! there were diuers of good iudgement, yea and a Preacher, who I verily belecue, will say, they neuer heard mee preach more effectually, nor with a more constant voice; I must, & by Gods grace wil, knowing mine owne exceeding weakenesse, acknowledge it to be a gracious fauour of God.

In the morning I beeing so sore pained, that I could not endure either to read that which I had pre-

pared to preach, or to thinke upon it, did deuoutly promise vnto the Lord, that in zeale of his glory, I would not faile to put my selfe vnto open shame, for euery sinne which I should thenceforth openly commit in word or deede. Yea, I said thus much unto him,

That open sinne which I shall wittingly let passe, without open confession, doe thou neuer forgive.

I doe humbly craue aide of euery Christian which shall read, or heare this. As my disease is very tormenting, so my state is too too uncomfortable. *Eccles. 4. 10. Woe to him that is alone, when he falleth: for hee hath not another to helpe him vp.*

I must sit, and endure my griefe with silence. For to whom shall I complaine? or what shall I ease my selfe by complaining? The prouerb is not more old than true: Euerie man is for himselfe, and God for all. If the latter part held not verie true, I were woe begone: for the
first

first is too true. But what aide doe I crave of the Reader, or hearer? I beseech you that even for the love of Christ, and Christianitie, you will very earnestly, intreat our Lord God to be mercifull unto me, and if it may possibly stand with his holy will, to grant me ease of this irkesome torment. Amen. Amen.

That Sabbath day at night, I having somewhat more conscionably kept that Sabbath day than ever before, praised God thus:

O most mercifull Father, with all mine heart I humbly thanke thee for this very little entrance into the way of salvation. Good Lord, my soule is yet wretchedly tangled in sinne. Free me for thy mercies sake, and humble mee to the very uttermost that may be, thorough Iesus Christ thine onely Sonne, my Lord and Saviour, Amen, Amen.

Then also I beganne to sing mine evening Psalme: which is not in double meeter, as that unto whose Tune I have set it; because I nei-

162 *The unbewithening of*

ther had leasure, nor minde to be so
curious.

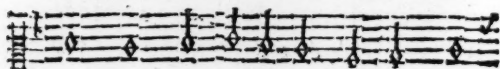
Mine Evening Psalm: to the
tune of *All people that on
earth doe dwell.*



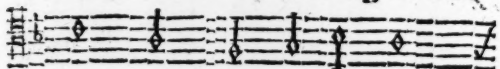
God that art most wonder-



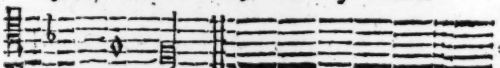
full, the fountaine of all blessed-



nesse, I most unfit to sing to thee



yet needes thy mercy must



confesse:

Needes

a loaden Conscience.

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Needes must I, for I am most bound,
therefore O Lord, I thee intreat,
For to prepare my heart and tongue;
thy mercies duely to repeat.

So soone as I into this world,
by birth was borne, thou causedst me
To be baptized in thy Name,
in signe of my delivery.

Delivery from Sathans thrall,
and from the house of bondage hell,
That with thee, and with thy Christ,
in everlasting blisse might dwell.

And when I was of age to learne,
thou didst acquaint me with thy grace;
Moving mine heart to turne from sinne,
and thy salvation to embrace.

But I most foolishly did love
this world, and gave my selfe to sinne,
Deferring time from day to day,
and to repent would not begin.

Yet notwithstanding all my sinne,
and manifold iniquitie,

Yea,

164. *The unburthening of*

Yea sinne most hainous wickednesse
as alwayes did for vengeance cry.

So great thy mercy was to mee,
that thou wouldst not my soule forsake,
But patiently didst use all meanes,
to save me from the burning lake.

And now at last with much adoe,
a little I am turn'd from sinne;
A little, very small it is,
I doe repentance but begin.

Yet Lord my soule doth trust, that thou
wilt small beginning not despise,
But grant me grace turning to thee,
by small degrees for to arise.

So be it O most gracious God,
be it even so for Christ his sake:
I doe beleeve, therefore I speake,
thy childe, I trust, thou wilt me make.

O Father, Sonne, and holy Ghost;
thou onely God, and Lord of all,
Thy name be blessed evermore
of all thy creatures great and small.

Amen.

Amen, Amen, Amen say I,
Gods name for ever blessed be;
O heaven, O earth, O creatures all,
say ye Amen, Amen with me.

I most heartily desire, that every one that hath not more experience in devotion than I, will take this my counsell:

Accustome your selfe to pray, and to sing oftentimes unto God: let your praier, and song be such matters as is fitting for one in your state to speake unto God, whether it bee confession of sinnes, begging of pardon, and cleansment from sinne, or thanksgiving, &c. And that which you speake unto the Lord by way of praying or singing, let it not onely be word of mouth, but lift up the thought of your heart, and thinke every word directly unto God, as you would doe if you did see his glorious majesty with your bodily eyes. Be well assured, and stedfastly minded that hee lookes full upon you, and marketh all your behavior; yea,
and

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and about all things, taketh most heedfull insight of your thought, and affection: for longer than you steadfastly thinke upon him, your words in prayer please him not, and unlesse your desire be very earnest, hee will not regard your petition. Therefore enforce your minde to thinke very intendingly upon God, and labour to have an hungry and thirsty desire of that which you pray for. You see that I have often set downe the word, Amen; yea, and sometime doubled it: My reason is, because I would be very earnest, and effectually fervent in my desire. Our Saviour sheweth us, how earnest and importunate wee should be in praying unto God: I pray you consider his words.

Luke 11.5. Which of you having a friend, and shall go unto him at midnight, & say unto him, Friend, lend me three loaves:

6. For a friend of mine in his journey is come unto me, and I have nothing to set before him.

7. And

7. And hee from within shall answer,
and say, Trouble me not, the doore is
now shut, and my children are with
me in bed: I cannot rise and give
thee.
8. If say unto you, though he will not rise,
and give him, because he is his friend;
yet because of his opportunitie he will
rise, and give him so many leaves as
he needeth.

Our Lords meaning is, that as ma-
ny a man in his necessity will have
no deniall, but is so importunately
earnest, that the party to whom hee
maketh suit, hath no other way to be
quiet, but onely by granting his re-
quest; so ought wee to behave our
selves in prayer to God, most vehe-
mently crying unto him for mercy,
and ever and anone praying againe
and againe, as Christ himselfe did in
the garden, nor ceasing untill he doe,
as certainly hee will, shew himselfe
very mercifull unto us.

If wee ought to pray so earnestly,
and so often, woe is my heart for ma-
ny a poore soule, that seldome or
never.

never prayeth, but when hee is laid downe in his bed: and then saith his *Pateroster*, and *Credo*, betweene sleeping and waking; making none other reckoning but this, that the verie bare saying of those things, serves the turne. Surely, it is Poperie that hath brought the world to this senselesse state, by teaching folke to pray in an unknowne tongue, & to say prayers by set number and tale, as folke buy and sell apples and peares.

When I was a child, I now & then lay with some elder body, who being in bed, would begin to say the Lords prayer, and by and by flumber, then awake, and beginne againe, and presently fall asleepe againe. If this be true, as I take the Lord God to witnesse that very true it is, what doth it shew? Surely this, that the common sort of people runne snuggling all day after their worldly businesse, and then at night kennell up themselves like so many bruit beasts, little or never a whit minding that which they should principally intend,

tend, their conuerſion from ſinne, and their reaſonable underſtanding, ſeruing of God, in al that they think, ſay, or doe.

Whoſoener is in this ſlumbering ſtate, I beſeech you that for Gods ſake, you wil awaken your ſoule, and doe as the Lord Ieſus willeth you; *Matth. 6. 33. Seeke yee firſt the kingdome of God, and his righteousneſſe, and then all other neceſſaries ſhall be added vnto you.*

The things of this world, are like vnto the vantage which many times is giuen into a bargaine. Therefore let your chiefe care be to make ſure your ſaluation, and then your good heauenly father will not ſuffer you to lacke any thing that is good for you. O I pray you belecue it, and build vpon it; for he hath giuen his word and promiſe: Hearc him what he ſaith, *Heb. 13. 5. I will not leave thee, nor forſake thee.*

Accuſtome your ſelues, as I ſaid before, to pray often and earneſtly vnto God, and by the grace of Ieſus
 Chriſt,

Christ; you shall finde that hee will most graciously and kindly acquaint himselfe with your soule. O then, you will remember these my words, and say, Now Gods blessing light up-on that same poore Minister, which gaveme this counsell: I would not that I had missed it for all that this whole world is worth: yea, you will most hartily praise the Lord God, that it pleased him, by so simple a man as I am, to set you into the way of unutterable blessednesse.

By no meanes suffer your private prayers to be heard of others: for then it is a hundred to one, that the divell, and the private pride of your owne heart, will marre all, and make your devotions loathsome in the sight of God. If you bee an house-keeper, and have a wife, or anie childe, or servant, vse to pray together with them daily, vnlesse you meane to make them heathen people, such as haue none acquaintance with God. This matter is so farre out of request, that manie will laugh
them

them to s.orne which pray with their household: whereby a man of any understanding, may consider into what a wretched state the world is come.

Now Christian soule whosoever you are, the grace and mercy of God be with you for euer. Thus much I am exceedingly desirous to have printed before I dye. If God vouchsafe to give any increase of life and grace, you may be sure, that I will do what I can to acquaint you with it. The will of God be done, and blessed be his Name for ever more. Amen.

FINIS.